

THE  
**MISSIONARY HERALD.**

VOL. XXXVIII.

FEBRUARY, 1842.

No. 2.

**American Board of Commissioners for Foreign Missions.**

**Nestorians.**

JOURNAL OF DOCT. WRIGHT AT OOROO-  
MIAH.

*Commemoration of Imaum Houssayn.*

February 23d, 1841. This is the first day of the Mussulman month, Moharram, the first ten days of which are spent, by all good Mussulmans of the Sheeah faith, in lamenting the unhappy fortune of the imaum Houssayn. According to our meerza, "All Mussulmans assemble in their mosques during these days to listen to the preaching of the moolahs. All men are clad in black, and all spirits, men, and angels weep and mourn for poor Houssayn, whose misfortunes were greater than those of any man, who ever lived."

25. At an early hour this morning, having first learned that my presence would not be unacceptable, I went to the house of the beglerbeg, the former governor of this province and a very devout Mussulman, to witness the daily services of the Moharram, which are performed there as well as in the mosques. Although the sun had but just risen, a large congregation had assembled, and were seated on carpets, spread in the yard and in the adjoining rooms. An elevated platform was standing in the midst of the crowd for the convenience of those who took the lead in the services. A company of moolahs opened the performances by singing in oriental style. Two boys then, who had been trained by the moolahs, mounted the platform and recited with great effort a piece, containing many touching strains relating to Houssayn. Another youth followed them, when three moolahs, one after the other, entered the pulpit, and related the

incidents in the last days of the life of the beloved imaum. Their discourses consisted principally of simple narrative, drawn from the life of the unfortunate man. The speakers often manifested the deepest emotion, rising from their seats and throwing all their energies into their address. The crowd often cried aloud sobbing like children.

March 4. With Mr. Breath I attended a representation of the closing scene of imaum Houssayn's life. Before the exhibition began, several moolahs addressed the assembled multitude. One of the principal moolahs took the opportunity to call upon the people to contribute to the support of the ecclesiastical order. As an inducement for them to give, the moolah assured them that he would offer up prayer in their behalf. One young man, whose brother was absent on a distant journey, pledged two tomans (five dollars,) if the moolah would make prayer for his safe return. Whenever a pledge was sent in, the moolah would at once invoke a thousand blessings upon the donor and assure him of a place in paradise.

During these preparatory performances, many little boys were passing to and fro among the multitude, with a bag of water suspended on their shoulders, from which they presented a draught in a small cup to whomsoever wished, being assured, as I was told, that in return water would be given to them in paradise, and also to their mothers and friends. One is reminded by this custom of our Savior's words, "He that giveth a cup of cold water to a disciple, in the name of a disciple, shall not lose his reward."

After a while the trumpet sounded, and the representation began. The origin of the tragedy is briefly this. There

was a mortal feud between the friends of Omar and the friends of Aly. The king of Damascus, a Soonee, took Houssayn prisoner and condemned him to death. He was subjected to great indignity, and the sad story of his wrongs, as related by his friends, is not a little affecting. His wife and children are in chains, and come forward, rending the air with their shrieks, to move upon the hard heart of the king, who had determined that Houssayn should die. Their importunity was unavailing. The king's order was executed, and "the good imaum" was no more.

During the whole scene the multitude sobbed and wept, and at times broke forth into loud lamentation. Never did those affecting incidents in the history of the Jewish people, as related in the Scriptures, seem so full of reality, where it is said, "all the people lifted up their voices and wept." I question if it ever occurs in the West as in the East, that a whole congregation is convulsed with emotion, giving vent to their feelings in cries and tears. During most of the representation the multitude were beating their breasts, which are laid bare during the month of lamentation, and often with great violence.

We long to see this benighted population thus mourning on account of their sins and turning away from them. They weep easily at the story of the wrongs of their imaum, but have no tears to shed on account of their alienation from God.

17. A Koord, chief of a neighboring tribe, called and spent two hours. He and a large number of his warriors are remaining in the city to be in attendance on the Ameer Nizam. Unlike most of his race, he is mild and polished in his manners, being quite equal in this respect to any Persian.

20. Just after sunrise this morning, three women appeared at my door, sent by the prince-governor. One of them was quite ill, and she a negress the prince's slave, brought from Africa. While she was waiting in the passage for the medicine which I was preparing for her, one of her attendants, wishing to gratify her curiosity, entered my room. When she saw all my books, arranged in view, she exclaimed, "How many Korans! I think, with so many you can write a prayer which will restore the alienated affections of a husband to his wife." Probably most of the books which she ever saw were Korans, and she inferred that mine must be the same. There is a class of men in the country

who profess to write prayers which act as charms in controlling conjugal affection.

*Notions of Government—Severity of Punishments—Use of Intoxicating Drinks.*

May 1. No question is oftener asked by the many Persians, who call upon us, than, "What kind of a king have you in America?" When told that we have no king, in the sense in which they understand the term, they are filled with wonder, and cannot comprehend how a nation can exist for a day without a shah. When assured that such is the case, and that our chief magistrate has not the lives of the people at his command like Mohammed shah, they look at each other and seem to think, Poor people, without a king; you are orphans in the world!

6. Last night two khans, one of them brother of the beglerbeg, got intoxicated and were guilty of riotous conduct in the streets. To-day the prince has called them before him, and in the presence of his brother, malek Mansoor Meerza, and a few others, and ordered them to be bastinadoed. Being khans, so much respect was shown them, that carpets were spread on which they lay, when their feet were fastened to the wood to be beaten. After a few blows were inflicted upon the feet of the principal khan, the prince's brother ran forward, and threw himself upon him, and begged that that might be sufficient, saying that the humiliation of being prostrated for the bastinado was a sufficient punishment for a khan of such rank. He was forgiven and the matter ended.

Although the use of wine is unlawful among Mussulmans, it is drunk to great excess by a large number of the first men in the city. With scarcely an exception, it is used with the greatest freedom by the immense retinue of attendants and servants around malek Kasem Meerza. The prince himself was formerly a slave to the intoxicating cup, but has reformed. The moolahs preach against the use of wine, and pronounce a thousand terrible denunciations against all who transgress the laws of Mohammed, but their words are not listened to. In the East, as is often the case in the West, the voice of prudence and of religion is not heard, but men continue to be the slaves of their passions.

30. With kasha (priest) Abraham I went yesterday to Ardishai to attend services in the church. After the services were closed at Ardishai, I went to hold services in Alkai, a village about

two miles from the former. The attendance at both places was good, and the priest's heart seemed greatly interested in the work of making known the unsearchable riches of Christ. He preached with earnestness and apparent affection. As the priest understands a good deal of our language, I addressed the congregations through him as interpreter. They listened with apparent interest, increased perhaps somewhat by the novelty of hearing a new language.

July 6. The time of harvest has commenced in this province. The plain of Ooroomiah yields a most abundant supply of wheat, barley, and other kinds of grain. As we were returning yesterday from attending Mr. and Mrs. Perkins a short distance on their way to America, we saw a multitude of reapers in the fields, and women gleaned after them, reminding us of the Scripture, where it is said of Ruth, "She went, and came and gleaned in the field after the reapers." Ruth ii: 3.

7. Yesterday two Koords, known to fame as men of the basest sort, were found guilty of theft and were taken prisoners. To-day the prince-governor ordered them to be divided in halves, and the parts to be hung up at four of the city gates. The order was immediately executed; and, as we rode out of the city this evening, the melancholy spectacle was presented at the gate where we usually go into the country, and where most of the Koords from the mountains enter the city.

To-day while with the prince, six very respectable looking Mussulmans were brought before him, under the charge of riotous conduct in a mosque, and of insulting a moollah. After a few minutes spent in making inquiries about them, the seradges were ordered to bastinado them in the presence of the prince. Several large bundles of sticks were brought, such as it would be thought cruel to beat oxen with in America, and the men, one by one, were roughly thrown upon the stone pavement in the yard, their feet closely bound to a stick, held horizontally a little raised from the ground by two men, and then three or four other men plied the sticks with great violence. The heavy blows falling upon the naked feet of the poor fellows, they gave vent to their sufferings in heart-piercing cries. When they had been thoroughly beaten, the prince ordered them to be released; but they could scarcely stand on their feet, and were supported as they went from the pre-

sence of the prince by such as had sympathy for them.

#### LETTERS FROM THE MISSIONARIES AT OOROOMIAH.

##### *Ordination of Mr. Stocking.*

A general letter, under date of June 19th, 1841, gives an account of the services at the ordination of Mr. Stocking, who had previously labored as superintendent of schools and catechist. The scene must have been a novel one to the Nestorians, and the fact that they cheerfully permitted it to take place in one of their churches, and manifested so much interest in it, affords additional evidence of how little sectarian or ecclesiastical jealousy prevails among the priesthood or the people.

The ordination services were performed in the Nestorian church (St. Mary's) in this city, to the use of which we were welcomed by the Nestorian bishops. The occasion was rendered peculiarly interesting by the presence and serious attention of a crowded Nestorian audience, who, at the close, advanced individually and kissed Mr. Stocking's hand, as a recognition of the validity of his consecration; while the venerable mar Elias kissed his head, as a token that he also welcomed him as one worthy and duly authorized to break the bread of life to his people.

We were led to advise Mr. Stocking to receive ordination, particularly on account of the call for preaching the gospel among the people of this province—a call too loud for the two senior clerical members of the mission, (the only ones, besides Mr. Stocking, who are yet able to use the Nestorian language,) and, in fact, too loud for us all adequately to answer. So numerous are the doors thrown open, and so strong is the importunity of both ecclesiastics and people that we should enter their churches every Sabbath and proclaim to them the gospel, that Mr. Stocking had for several months been constrained to do this in an informal manner. It appeared pretty clear, therefore, that our brother was called of the Lord "to take part in this ministry."

It may naturally occur to you that Mr. Stocking's receiving ordination may withdraw his attention and efforts from the important department to which he was designated by the Committee, the care of our schools. He, however, has no wish to relinquish that difficult and arduous branch of our operations; but

while he may now be able to preach more than formerly, or, at least, with less embarrassment, than he could preach, even in an informal manner, before he was ordained, he is willing and happy still to continue to train teachers and inspect schools none the less.

*State of the Mission—Change and Progress at Constantinople.*

Mr. Perkins, on his way to the United States, with Mrs. P., with the hope that the health of the latter may be restored by the voyage and change of climate, writes from Constantinople 14th September—

The brethren at Ooroomiah were in pretty good health, for our bad climate, when we left them, July 5th; and the religious interest among the Nestorians continued to be very encouraging, though they were naturally distracted in a measure by the increasing cares of the season.

Just as I left Ooroomiah, I received information that the Armenians at Ispahan and Tabreez were making a determined and powerful resistance to the papal emissaries who have commenced operations among them—a resistance which will be likely to check the inroads of those agents of the “man of sin,” in Persia, if it does nothing more.

A letter recently received from our excellent friend, Dr. Riach, who is now hourly expected here, on his way to England, states that, when at Tehran, he mentioned us to the king, and told him of some of our past trials from papal influence at Ooroomiah; and the king gave him a firman, addressed to malek Kasem Meerza, the prince-governor, which will be likely to prevent the Nestorians in the employ of our mission being annoyed and oppressed, at the instigation of papists, as has been done in some instances heretofore. Thus has this good man to the last testified his interest in us and our missionary work.

At Trebizond, I met Sir John McNeill and his suite, on their way to Persia. Of his own accord, the ambassador tendered to me the renewal of his efficient protection to our mission. The return of the English embassy to Persia is matter of grateful acknowledgment to God. We have been mercifully preserved from danger and interruption in its absence, but know not how long such would have continued to be the case. Its influence in protecting and aiding us in our work is greater than can well be described.

Very providentially, all the men connected with that political mission have hitherto had not only the power, but a strong disposition, to aid us. May the same continue to be the case. If so, our mission will have little to apprehend from open opposers.

You can scarcely conceive how we are struck with the evidences of the progress of light, in these regions, since we went on to Persia. There is no doubt that the direction from which we now came has its influence in giving vividness to our impressions. We are like persons emerging from a dungeon, after being enveloped in its darkness for seven years. Still, the actual advancement of light here is astonishing. When we went on, we were three days, in a fine English vessel, in beating up the Bosphorus, a distance of less than thirty miles. Now, in a less period, we came in a splendid Austrian steamer all the way from Trebizond. And the harbor here is now almost literally alive with steamers flying swifter than on the wings of the wind, in various directions. And when we were here, seven years ago last winter, we saw no wheeled vehicle, save the grotesque ox-wagons, loaded with the harems of Turkish nobles. Now we hear horse carriages rattling over the pavements in all directions, with the briskness of carriages in an American city.

But it is the progress of evangelical light, in this place, since we went on to Persia, that presents the most to call forth our admiration. I cannot go into detail, nor need I do this, as the brethren here doubtless keep you fully informed of their labors and encouragements. I may say, in general, however, that there is a revival of pure religion, gradually advancing among the Armenians of this city and vicinity, which is raising up here and there a powerful witness for the truth. The number of such has already become very considerable; and the work promises to ripen rapidly into a general reformation, which will change the character of this church and nation; a reformation that will tell widely and powerfully on the world's conversion.

LETTERS FROM DOCT. GRANT.

*Third Visit to the Mountain Nestorians.*

DOCT. Grant having been again enabled, through the protecting providence of God, to reach the Independent Nestorians of the Koordish Mountains, writes on the 10th of July—

I have only time to inform you that through the continued abounding mercy of God, I have once more in safety reached the abode of the Nestorian patriarch in the mountains of Central Koordistan, where I have met the same hospitable reception which was extended to me, in both of my previous visits; all the patriarch's previous professions of interest in our cause are repeated, with an appearance of entire sincerity. I have had the most free conference with him, in the presence of three of his brothers, upon the subject of our labors and a permanent residence in his country; and the appearance of a hearty co-operation on his part is certainly encouraging, as much so as it has ever been, or as I could expect. He says he has long been waiting my return, and now the whole country is before me to choose a residence for myself and my associates, that he himself will accompany me to Jelu, one of the nearest tribes, and his brother, the priest Zadok, shall accompany me to all parts of his country that I may wish to visit. For this favor shewn to our work from such a source, it becomes us to be sincerely grateful to Him who has the hearts of all in his hands; whilst, at the same time, we should not trust too much in any unsanctified human patronage or favor. "It is better to trust in the Lord" is a motto which the missionary should ever wear near to his heart, and in him alone is our hope for the success of his own glorious cause among this interesting remnant of his ancient church. But so long as he is pleased to favor us through human agency, we will praise him for it; or if he withhold it to call our attention more directly to himself, in this also should he have our devout acknowledgements. In the very nature of this field we must expect trials and difficulties, and the churches should be prepared to hear of them, and instead of being disheartened, flee to the throne of all grace for that promised aid which will not be withheld. I feel most anxious that in the very beginning of our work here special prayer should be unceasingly offered in our behalf. Assuredly God has mercy in store for this people, and it will be bestowed in answer to prayer.

I reached here yesterday by way of Erzerroom and Van, and shall proceed at once on a tour through Jelu, Bass, and Tehoma, tribes which I did not visit on my former tour, and then await in Tiary the return of a messenger which I am about to despatch to Mosul, to learn whether my associates have reached that place or not. Though I have somewhat

modified my plans, as far as my route was concerned, for reasons stated in my letters from Constantinople, I still hope to get fairly settled here before winter. There are some difficulties between the Nestorians of Tiary and the Turks on the Mosul frontier, in which the latter have gained some advantage; but from all I can yet learn I do not apprehend it will interpose any serious difficulty to our free egress and ingress in that quarter. There are also some petty feuds between sections of the Nestorians and the Koords; and though not in a very disturbed state, they are in an attitude for change. Changes and even commotions we must expect; but though, like the tempest, they may carry with them an aspect of terror, like the tempest, they may leave the atmosphere in a purer and more serene condition.

On the 30th of July, Doct. Grant writes again from Asheta—

I wrote you on the 10th instant and set out that day with the patriarch and his brother, priest Zadok, and spent five days with the patriarch in the districts of Diss and Jelu, and then proceeded with his brother through Bass, Tehoma, and a part of Tiary, to this place, of which mention is made in the account of my first visit. My tour was altogether an interesting and, I think I may safely say, an encouraging one, though it gave me an impression of the difficulty and magnitude of our work, such as I had rarely realized before.

I became more deeply impressed with the pre-eminent importance of supplying this whole region with living preachers of the gospel, who shall establish themselves in different sections, whence they can make short tours and bring the whole population under the immediate influence of the gospel. The next generation may be supplied mostly with native preachers, but we must first give the light from abroad; and the present supply of missionaries is entirely inadequate to the work to be done. To effect this object a considerable number of missionaries are indispensably necessary. Different parts of the mountains are so detached and difficult of access, that no one station, it is obvious, can supply the whole; and yet in every important district I have visited, the people have affectionately urged their own claims to immediate attention, and earnestly requested me to settle among them. There may be much of selfishness in this, but it is nevertheless interesting and encouraging,

especially as I found considerable congregations ready to listen to the truths of the gospel.

I shall spare no pains to get my associates into the mountains before the snows of winter shall obstruct our way. But the political aspect of the region is perhaps a sufficient reason for deferring any attempt to effect this just now. The Turks and their new Koordish allies of Hakery are assuming somewhat of a hostile attitude, though I do not really anticipate an invasion or any serious attempt to invade the Nestorian country at present.

*Visit to Mosul, and Meeting with Mr. and Mrs. Hinsdale.*

Having heard of the death of Mr. and Mrs. Mitchell at Mosul, Doct. Grant hastened to that city to sympathise with the afflicted survivors, and render them such aid as they might need in their lonely situation in a strange land. From Mosul he writes 4th of September—

I reached this city on the 25th ultimo, after spending six weeks among the Nestorians of the mountains, from whom I met with the same cordial reception which I had experienced on my former visits. So interesting was the field that I would fain have protracted my stay, and was on my return to the residence of the patriarch, when I received the afflictive intelligence of the death of Mr. and Mrs. Mitchell, and of the serious illness of brother and sister Hinsdale, which constrained me to alter my course and hasten to the relief of my surviving associates as speedily as possible, notwithstanding the route was rendered dangerous by the hostile attitude of the neighboring Koords. In consequence of this the Nestorians were unwilling to accompany me beyond their own borders, and many of them remonstrated against my proceeding at all. But I regarded the indications of Providence as clear, and at length prevailed upon the malek of Lezan to send an escort with me to the borders of Amadiéh. To avoid the intervening Koords, they chose to make the journey in the night; and after a slow and toilsome ride and walk (for I was obliged to climb several of the more difficult passes on foot) of twelve hours, I found myself the next morning upon the summit of a mountain which overlooks the impregnable fortress of Amadiéh, and two or three miles distant. Here my Nestorian attendants, now nine in number, two having given out on the

way, returned with the single mule which conveyed myself and my effects, and left me to pursue my way down the mountain, attended by a single Koord, with whom I could exchange but a few simple phrases, as he knew neither Syriac nor Turkish, the two languages with which I have been conversant in these countries. As we trudged along down the wild narrow defile, which led from the summit to the base of the mountain, we suddenly met two lawless Koords, who manifested some disposition to take possession of my property, which my Koordish attendant was carrying upon his back, and which they might easily have done, as neither myself nor attendant was armed. But with some parleying and inquiry who I was, they passed on; and after a tedious walk of nearly two hours, ascending to the fortress, I entered the walls of Amadiéh. Here I obtained another mule, and proceeded the same evening on my way to Mosul. As I emerged from the mountains, I was met by other perils in a powerful tribe of Arabs, who, in the absence of the pasha, who had gone with his soldiery away to Mardin, were ravaging the country around, Mosul, and had robbed or taken possession of several villages on my route, and driven away the flocks which fell in their way. By diverging from the direct road, and making careful inquiries, I was enabled to avoid the Arabs; and through the ever watchful care of Him who in faithful verity has said, "Lo I am with you alway," I was brought in safety to my anxious, afflicted, and still suffering friends in Mosul, and at a time when my professional services were particularly important, as a means of restoring brother Hinsdale from a relapse of his fever, which seized him the day after he last wrote to you, and had brought him so low, that I had many anxious fears for the result for four or five days after my arrival. But, through the blessing of God, the means used have been so far blessed to his improvement, that I regard him in a convalescent state, and with a fair prospect of an entire recovery, though it will be long before he regains his strength.

*Necessity for Strengthening the Mission.*

Of the urgent need of more laborers for the new and interesting field among the mountain Nestorians, Doct. Grant writes—

It is evidently of the highest importance that more laborers be sent to this

field with the least possible delay. So obvious, indeed, is the importance of this measure, that to urge it upon you and the churches seems a waste of time and paper. If all the facts that are already spread out before the christian public, fail to interest them in the Nestorians, and to call forth prayer and men, and means to sustain and carry forward the work of the Lord so happily begun among that most interesting people; and if the voice of those who have so early fallen in the field, crying from their lonely graves in this distant land, is unheeded, then I may cease to hope that my feeble voice will be heard from "the mountain tops;" and I may return to reiterate a more beseeching and a louder call in the churches of my native land, "Come! oh come over and help us!" or I may sink under the cares, and labors, and responsibilities which are heaped upon me, before the advantages gained by my repeated visits to, and extensive acquaintance with the mountaineers shall be succeeded by other and more efficient laborers. It may be that I have set too high an estimate upon these advantages. Of that you will judge after the years of anxious deliberation which have been spent in the hope, almost forlorn, of obtaining access to the mountain tribes of Nestorians. But whether I am spared to see the fruits of that harvest gathered, or whether the American churches send forth more laborers into the harvest or not, the garner of Jehovah will be filled; an instrumentality will be raised up to gather the harvest of the Lord, though we should partake of neither the honor nor the fruits. But while we are slumbering the enemy is ready with his tares, and will seize the first opening to scatter them on every mountain and plain. You have done well in sending two laborers to this field the past year, but in the same time the pope has sent three times as many to counteract our efforts; and their most efficient agent, the Roman catholic bishop of Elkosh has opened a correspondence with the Nestorian patriarch, and with the most learned of the mountain priests, attempting to prejudice the Nestorians against us and our work. This bishop has visited the nearest of the mountain tribes, and is now seeking a personal interview with the patriarch and holding out hopes of temporal advantage through the French consul-general at Bagdad.

I mention these facts, not as the ground of a new appeal, for you have already been made acquainted with the dangers from the papists incident to any

delay on our part; but to shew you that the enemy is awake, and constantly upon the alert. Now the Nestorians are looking to American Christians for help, and their minds are most favorably disposed towards us and our object; and now is the golden moment for us to work.

I have felt warranted in pledging the American churches for the necessary means and agency for enlightening the whole of the Nestorian church; and I believe they will rejoice to redeem the pledge, notwithstanding all it might cost of toil and suffering, of property and life. And let us count the cost. The obstacles in the way of supplying the mountaineers with the bread of life should be examined. I would not conceal one of them.

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### Erzerroom.

#### EXTRACTS FROM THE JOURNAL OF MR. JACKSON.

THE incidents mentioned below will lead the reader to hope that a desire for christian knowledge is beginning to manifest itself in Erzerroom, where spiritual death has reigned unbroken for so many centuries.

*December 7th, 1840.* For the last week an increased desire has been manifested to obtain our books. Several New Testaments and some other books from the Smyrna press have been purchased. The prohibition put upon our books by the patriarch last year seems losing its force a little. The purchasers of our books have been chiefly lads attending school. Some have solicited T. to become their teacher. Were it not for the opposition of priests and other interested persons, I doubt not a school could be very easily collected.

Called again upon the kurkjee bashee. He is apparently much interested in Mr. Goodell's Pentateuch, and does not hesitate to tell others he is reading it through. He says it is remarked among the Armenians here, that the English, (among whom we are more generally reckoned,) though they do not keep the fasts, and though they differ from themselves in some other respects, are yet better people than other foreigners, as they do not lie and deceive, nor take the advantage of those who are in their power.

*January 7th, 1841.* Two Armenians of the more respectable class had a few days since taken some of our books, but learning afterwards that they were lying under the proscription of the patriarch

to-day they returned them. It is melancholy to see how those, who ought to have a mind of their own, and who could read our books, if they chose, with perfect impunity, as they stand among the rulers of their nation, are yet so enslaved by the opinions and caprices of their spiritual advisers.

20. I learned to-day that last Sabbath morning the bishop gave notice to the people, that books that had lately come out, meaning those we sell, and that were forbidden by the patriarch a year or two since, were now sold among them, and that they must not buy them, for if any wanted books, there were books to be obtained, published within their own nation. This movement doubtless did not originate with the bishop, as he is the same who was formerly at Tokat, and by manifesting a desire for the improvement of his people, was accused of protestantism and banished during the persecution of 1839. He was, it is supposed, prompted to this prohibition of our books, by some of the leading men here, and yielded to their dictates from an undue regard to place and popularity. The plan of examining our books and testing their true character and of making a distinction between those they must acknowledge as true, for example the New Testament, and them, if there be any, that oppose their church, does not yet appear to have recommended itself to the minds of any of those in power.

March 22. My assistant, T., called upon the bishop. The latter made several inquiries respecting us. Ascertaining that T. was translating a tract on the way of salvation, he inquired on what ground, according to our belief, would men be saved. T. told him the way was, in the tract, pointed out according to the gospel, and that salvation is by grace. "Ah," replied he, "the Calvinists make salvation by grace, and by destiny, so that the result is that repentance and good works are good for nothing." Thus it seems that this false construction of Calvinism, so often repeated in other parts of the world, has reached his ears. He also related to T. that two or three of his people had reported to him, as a remark of mine, that there was nothing in the Bible in favor of praying for the dead, and that they asked him if there was any thing to justify it in the New Testament. He replied, if they wanted proof from other sources, there was an abundance. But they wanted it from the gospel. So, after thinking a moment, he

answered that Christ, after his crucifixion, before he ascended to heaven, or commenced his subsequent work for the living, went to preach to the spirits in hell, (referring to 1 Peter, iii: 19,) and if Christ showed such care for the dead, surely we ought to care for them enough to pray for them. This is a fair specimen of what the Armenian teachers call "doctrine;" that is a far-fetched, subtly-drawn inference, from some religious truth; or from what may itself be but an inference. With such trash most of them feed the souls committed to their care.

April 20. Sent a copy of our Armeno-Turkish Pentateuch as a present to the bishop. Though it was presented to him privately, he refused it, with as good grace as possible, indeed, hoping I would not be offended, etc.; but saying he had taken an oath before the patriarch who appointed him to this diocese, that he would discountenance and oppose the circulation of our books, and therefore he could not conscientiously take one of those books to read.

June 1. The sufferings of the people from famine have been, for some time past, truly distressing. The city is filled with beggars, not only from its own citizens, but from many that have escaped from a severer famine prevailing at the south. It is heart-rending to witness the distressed beings we meet in every street. We can give a few pieces of money for the relief of some, but what are they among so many? The poor are often saying that they have eaten nothing for two days, sometimes more, and I hear there are several who have died from starvation. This famine has been in part owing to deficient crops for the last two years, but it has been greatly aggravated by the rapacity of the rich, who have hoarded up grain, and held it till it should reach an enormous price. And their diabolical scheme has been successful. The usual price of a *somar*\* of wheat has been in winter about one hundred piastres; but now it is six hundred, and obtained at that price with difficulty.

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#### Broosa.

#### EXTRACTS FROM THE JOURNAL OF MR. SCHNEIDER.

FROM the portions of Mr. Schneider's journal given below, it will be seen that the spirit of

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\*A weight of about 680 pounds.

religious inquiry is prevailing in and around Broosa, and that the missionaries are much encouraged in their work.

June 1. Had a long conversation with D., a young Greek, on the subject of religion. I endeavored to make a direct appeal to his heart and conscience on the subjects of faith in Christ, repentance, regeneration, etc. He listened with respectful attention, but he did not seem to feel the vast importance of these subjects. He would acknowledge the truth of all I said, but at the same time it was evident that he did not realize in how much need he was of a change of heart. He has much general knowledge on religious subjects, but still he has a very imperfect view of the plague of his own heart. I have often labored to make him sensible of this native depravity, but with very little appearance of success. His case is only one out of multitudes among this people, which show the difficulty of making the force of truth felt, because it has seldom, if ever, been directly presented. The heart has become steered by the constant neglect of divine things. The conscience, having been left to slumber for years together, can with difficulty be roused by the most awakening considerations. Such instances, with which the missionary constantly meets, serve to teach him the absolute necessity of a divine influence on the hearts of men.

Recently I despatched a parcel of thirty-six books and tracts to an Armenian village, between thirty and fifty miles distant from Broosa. The pious young Armenians were the means of sending them. Our opportunities for extending the circulation of our books into the surrounding country are becoming more and more numerous. I have almost daily applications for books, either from abroad or from the people immediately around us.

2. In conversation last evening, S. told me that a most marked and decided change had taken place in one of his neighbors. This young man had formerly been much devoted to pleasure and worldly amusements. He has become very sober and serious, spending much time in reading the word of God and other good books. If he happens to fall into the company of his former worldly companions, he withdraws and leaves them to their diversions, although they do not hesitate to point at him the finger of scorn for his singularity. For several months past he has been a regu-

lar attendant on our service, and has also frequently been present at the Bible class. From the first of his attendance he has appeared very serious and attentive, and it now seems evident that the truth has made a very deep impression on his heart. Appearances very strongly indicate that it will prove a saving impression.

The assistant of S. in school also, mentioned in a previous notice, seems to have made progress. He gives more and more evidence of a real, heartfelt interest in spiritual things. The truth appears to be slowly producing its appropriate effect upon him. According to the illustration of our Savior, like a grain of mustard-seed, the principles of piety are being gradually developed in him, and there is pleasing ground of hope that his path will be like that of the just, which shineth more and more unto the perfect day. These indications of the continued presence of the Holy Spirit are exceedingly cheering.

S. also informed me, that the conduct of himself and all these young men, who have become interested in spiritual things, is attracting the notice of people. They are often assailed and ridiculed by various individuals in different ways. But though these unfriendly persons make many remarks about them, their conduct is so christian and upright, that they can find no fault in them.

12. Last evening S. came and gave me an account of some interviews he had recently had with different persons. He seemed much encouraged by the appearance of interest in spiritual things which they manifested. I have seldom seen him more animated and cheered with hope; and I myself could not but thank God and take courage from his narration. His conversation with an Armenian priest, who has been mentioned in my journal recently, seemed particularly to interest and encourage him. This priest, according to his account, has become increasingly desirous of obtaining a full and correct knowledge of the truths and saving doctrines of the gospel. He has evidently made some progress in his views of truth, and there is increasing evidence that he is under the teachings of the Holy Spirit. May he soon be brought to Christ by this divine teacher.

15. Received the money for the books sent to the village referred to under date of the first instant, with application for more from the same place.

29. Had another long conversation with the young Greek mentioned under date of June 1st. I am encouraged to observe that he has more conscience than formerly, and that he is beginning to have more clear and correct views as to the true nature of religion.

July 7. I have still daily calls for books. Recently the desire for books appears more among the Armenians, than among the Greeks, though the latter often come for them. But though there now exist these encouraging indications in relation to the distribution of books, there are not wanting appearances of opposition. There are a few, and some of these are persons of influence, who often speak against our books and endeavor to persuade others not to purchase them. Within a few days, the superintendent of the Armenian school went expressly to the vartabed, who, in the absence of the bishop, supplies his place, wishing him to prohibit the circulation of these books. But the vartabed took no notice of this request, though it came from so influential a source. And in like manner, other attempts of the enemy, both in relation to books and in other ways, have thus far mostly proved abortive. This is ground of special gratitude, as shewing that the Lord is exercising a particular watchfulness over the interests of his own precious cause in this place.

8. I have had many calls recently from the assistant of S, referred to above. I am very much gratified with the continued evidence he gives of a deep and permanent interest in religion. He almost always has some text of Scripture to present for explanation. He is evidently reading the word of God with attention and care.

12. Yesterday there was a very good audience at the public service. There were seven new hearers, all Armenians, except one, who was an Armenian catholic. These all manifested a high degree of interest. Their eyes were steadily fixed on the speaker, and they evidently listened with great satisfaction to the truths presented. The close attention of all was quite animating to myself, and I felt it to be an unspeakable privilege to be permitted to speak to them of the grace that is in Christ Jesus. Almost without exception, all who have been present at the service are gratified and pleased with it. Such as speak against it, are those who never attend it. It were, therefore, greatly to be desired that a far greater number should attend. But it is matter of devout gratitude to

God that so many have courage enough to come. Up to the present time there have been seventy-five native hearers, at different times. We hear that many more are desirous of coming. And that such a desire exists, to a very considerable extent, especially among the Armenians, I have no doubt. But the fear, inspired by past opposition and persecution, still lingers in many minds and restrains them. But this interest in evangelical truth, in the blessed doctrines of grace as exhibited in the gospel, as it thus appears among these nominal Christians, is exceedingly interesting. I hesitate not to say that, should there be thoroughly evangelical preachers from their own number, both among the Greeks and the Armenians, especially the latter, who should preach to them faithfully and affectionately Christ and him crucified, they would have crowded audiences, and that the people would be highly gratified. Intelligent natives, well acquainted with the state of feeling among their countrymen, have often assured me of this. How important, then, that earnest prayer should be made by Christians, that evangelical piety should be revived among the clergy of these eastern churches—among those who are, or ought to be, to them preachers of the gospel. Nothing, humanly speaking, would prove a richer blessing. And how important, too, in this view, are all efforts to raise up a pious and enlightened native ministry. Too high a value cannot be placed on all measures tending to such a result.

13. A large number present again at the Bible-class this evening. Two of them were present for the first time, and one of these, a young lad of about sixteen years of age, I am inclined to think is somewhat thoughtful. He came an hour before the appointed time and conversed with me on spiritual subjects, making inquiries and proposing passages of Scripture for explanation. He is in the habit more or less of reading the Scriptures daily, as I learned from his conversation, and seems to have a very good knowledge of them. For some time past he has attended the public service on the Sabbath, and is always an attentive hearer. The whole tenor of his conversation very much pleased me.

M., the sister of one of the pious young men, and who has been mentioned previously by Mr. Powers, gives increasing hope of being a child of God, though we still have some fears respecting her.

23. Had a long and direct conversation on personal religion with an Arme-

nian boy, who has recently sold many of our books. He was very attentive and solemn, and evidently felt the force of the inducements presented before him to secure his salvation. I have never seen him apparently so much affected by the truth, though he has recently appeared very thoughtful. During my remarks to him, he observed with strong emphasis, "There is none besides yourself to teach us these things, or to practise them." I was struck by the remark, as reminding me of the destitution of these people of almost all spiritual instruction. They are indeed as sheep without a shepherd. There is no want of priests and higher ecclesiastics. But they do not instruct the people in the truth as it is in Jesus. Many of the priests are very ignorant men, and apparently, all of them are without an experimental knowledge of the religion of the heart; and when any one of the people begins to reflect on spiritual things, nothing strikes him more readily or more forcibly, than the condition of their priesthood.

26. The Sabbath service of yesterday was again quite numerously attended by natives. The room was well filled, and the audience were all very attentive. I have hardly ever seen a more fixed attention in an American audience. The Armenian lad above referred to, was deeply affected. It is now quite evident that the truth has made a deep impression on his heart. May it lead to a saving change. In the afternoon Mrs. S. read the Bible to a few Armenian women, who happened to call on us. They were very much interested, and one aged woman was affected to tears, begging Mrs. S. that she would allow her the privilege of coming again to listen to these truths; which she was, of course, encouraged to do. We cannot but thank God and take courage in view of these indications of the continued presence of the Holy Spirit. And we never have felt more deeply the importance of much prayer. Oh that the churches would intercede particularly for this people at this interesting period.

August 2. A full room again at the public services yesterday. One of the hearers came with unfriendly feelings, but went away gratified with what he heard. On Saturday he had an interview with one of the regular attendants, in which he severely blamed him for coming to the service, saying that we missionaries were infidels, and were propagating infidelity; and that he, by his attendance, was encouraging the dissemination of these dangerous senti-

ments. He was told, "If you think I do not give you a correct representation, you can easily decide for yourself. Go and hear the man preach, listen attentively and see for yourself what is the character of his preaching, and then form your own judgment. He accordingly came and paid very strict attention; and, as he himself afterwards said, was pleased with the service. There have been many cases of a similar kind. Many have come, if not with unfriendly, yet with suspicious feelings, but have gone away gratified. Those who are least acquainted with us and our operations, are most likely to oppose; while those who know us and come to see us or to be present at the service, are, almost without a single exception, disposed to be friendly.

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### Constantinople.

#### EXTRACTS FROM LETTERS OF THE MISSIONARIES.

#### *Need of an Increase of Funds—Monthly Concert for Prayer.*

FORWARDING an appeal to the christian community at home, (which has been printed and put in circulation as a missionary paper,) in which they urgently plead for a large increase of the sum appropriated to that station for the year, especially for enlarging and strengthening the mission seminary, the missionaries, in a joint communication under date of 7th September, say—

Doors are thrown open to us; and, if we do not enter them, others will. The enemy will be all alive, if we are not. They will not spare expense, if we do. We sympathise deeply with the Board in their embarrassments; but we confidently believe that, when our situation comes to be known, you will be furnished with the means of adding at least \$5,000 to the sum at which you have now fixed our expenditures. Should any part of this be not wanted, we pledge ourselves that we will conscientiously retain it for the succeeding year. If, in the providence of God, our way be hedged up, we will retain the whole of it. And if, as we hope and pray, even wider doors are thrown open to us, we will still endeavor to get along without calling upon the Board for a grant in addition to the one we ask now; but will try to get some aid from this quarter.

When our way is so hedged up, that we can scarcely turn or move, the church

urges and impels us onward. Will she, then, hold us back now, when God himself gives us marching orders? We are not to blame for not forcing open what God shuts. But we are to blame for not entering, when he opens. And if, on the one hand, it requires a great deal of faith to wait, when almost every avenue is completely closed against us; so, on the other, it requires a great deal of patience to hold back, when the door is set wide open. May the good Lord enable us all to be co-workers with him, and not to act counter to him!

Those who have read the journals and letters from this mission, published during the last few months, will call to mind the openings and calls for missionary labor here referred to.

Of the September monthly concert for prayer Mr. Goodell writes—

Yesterday was the monthly concert of prayer; and, as usual, one of the services was held expressly for our native brethren. They always take a lively interest in this meeting; and, in conducting the exercises, Mr. Dwight and myself generally alternate. The present occasion was peculiarly interesting from the fact, that a bishop, a priest, and a deacon of the Nestorian church were present; and a large room was filled at an early hour. Five prayers were offered, one by Mr. Hamlin in Armenian, one in Turkish by my translator, one in Turkish and one in Armenian by the two pious priests so often mentioned, and the last in Armenian by that native "brother, whose praise is in all the churches." And could you, or a delegation from the churches at home, have been present, though you would not have understood a word these brethren said, yet from their tones of voice and serious earnest manner, you would have felt at once, that they had "an unction from the Holy One, and knew all things;" that they had "received the Holy Ghost, as well as we;" and that they had been taught from above to "pray with the spirit and with the understanding also."

#### *Public Religious Meetings and the Character of the Attendants.*

Mr. Dwight continues his regular meetings twice a week. These are generally small, there seldom being more than about fifteen present at any one time; but then these fifteen are only a part of seventy or seventy-five hearers, who come as often as circumstances will permit. You will recollect that they

come a distance of from two to three, five, and even ten miles; that they come in the middle of the day, and in the very midst of business hours; and that, belonging as they mostly do to the various trades, and being men of thrift, they have to shut up their shops in the midst of all the worldly around them, when they come to hear the gospel. They pay their own boat hire for the sweet privilege of hearing the gospel. By coming to us they have nothing to get but the gospel. They hope for nothing else. They do not even look to us for protection, or for any other earthly favor. Excepting four or five, they have no temporal connection with us whatever, but are altogether independent of us. They are all men, the customs of society not permitting them to bring their families with them. They belong generally to the middling class, that class now rapidly rising in importance, and, as you will learn from Mr. Dwight, becoming the nation itself, and taking hold of the management of its affairs with a giant-like grasp.

Those who attend these meetings are not the idle or the dissipated hangers on or busy bodies in other men's matters. Not one is known to go away to mock, or to dispute, or to plunge into the follies or cares of this life. On the contrary, it is confidently believed that in almost every case they retire to pray, to commune with their own hearts, to bless God for the glad tidings of the gospel, and to resolve in the strength of the Lord to lead a life of faith, of deadness to the world, and of preparation for eternity. If they are not all "spiritually minded, which is life and peace," they are at least "sober minded." As a general thing we may say of them, that they are, either already "in Christ Jesus, who walk not after the flesh but after the Spirit;" or they are of that class of persons usually found at the seat of the inquirer in the revival scenes of America.

Nor is the work confined to these seventy or seventy-five, of whom we have been speaking; but there are others of both sexes in the same state of mind, persons of like character and spirit, but whose circumstances or the customs of society forbid their attending the meetings. These are more particularly looked up and looked after from day to day by our native helpers. To say nothing, then, of the interesting state of things in the interior, there are, perhaps, not less than a hundred persons in the very neighborhood of the capital, who are serious inquirers; and to a goodly number

of whom, should they be present at our communion seasons, and ask for the privilege of partaking with us, we should not hesitate to say in the name of him who spreads the table, "Eat, O friend; drink, yea drink abundantly, O beloved." Perhaps it would be difficult to find any where a body of Christians who understand better than these, that it is "not by works of righteousness which we have done, but according to his mercy he saves us, by the washing of regeneration and renewing of the Holy Ghost."

I say nothing here of the great increase of enlightened Armenians, who may now I suppose be computed at some thousands. But, in the character of the work described above, is there not something very peculiar and striking, calling for special thanksgiving to God? It is not confined to children in school, who are out of the way of temptation, and out of the way of present usefulness, and of whose future exposures and apostasies there is just cause for apprehension. But the subjects of this work are men of present standing in society; men already stemming the entire force of this world's dreadful current; men already placed in their respective neighborhoods as so many distinct lights that burn and shine; men already, like the angels to the wondering shepherds, reporting to their neighbors and friends the glad tidings of a great salvation for all people. Nor is the work confined to those who are in our employ, or who are expecting some temporal advantage from us, and are thus willing to hear something about Christ for the sake of the loaves and fishes. But on the contrary, as has been already said, it is almost exclusively confined to those who expect nothing but the gospel with persecution; who are known to us in no other way, than as those who are ready to count all things but dross for the excellency of the knowledge of Christ; and who always have to give instead of receiving, not being able to come even once to us without making a sacrifice of time and money.

If you ask, why the meetings are not held in the evening, when men have leisure; the answer is, that many could not come for the distance; and that those who could, would still not be able to return, as all the different gates in and about the city are closed at dark. Those who should come would have to pass the night with us. Could the meetings be held nearer the centre of business, many more would doubtless be

present. But for this a large room must be taken, and we have no funds for the purpose.

### *The Translation of the Old Testament finished.*

On the 6th of November Mr. Goodell writes—

You will rejoice to hear that the translation of the Old Testament into Armeno-Turkish is now completed. I corrected the last verse in Malachi this morning "with shoutings, grace, grace unto it." I wrote at the bottom, "Bless the Lord, O my soul, and forget not all his benefits;" and then shut up my books and fell on my knees to give thanks unto the name of the Lord. In the course of two or three months it will probably all be printed.

A second edition of the New Testament is now urgently called for. But it must first be revised. And my brethren think it a case so clear as to admit of no doubt, that I should do it; and that, while I have my translator by my side, my books about me, and my hand and habits all in the work, I should go right on with it without delay. It will probably take me all next year to do it.

I have now a room fitted up in my house for an Armenian chapel, where all the meetings are held. The attendance still continues to increase, and may the place be filled with the glory of God!

Mr. Hamlin removes with his school to a larger house in the same village day after tomorrow, when he admits a new class of twelve, making now twenty-four boarding scholars. But let all the churches know that where he admits one he has to reject many. The applications are so numerous we can only make selections.

### *Syria and the Holy Land.*

LETTER FROM MR. BEADLE AT ALEPPO,  
JUNE 10TH, 1841.

### *Reception of the Missionary at Aleppo.*

THE opposition made by the papists to the settlement of Mr. Beadle at Aleppo, adverted to below was mentioned at page 404 of the last volume. Mr. and Mrs. Beadle, with one native assistant, are the only missionary laborers at the station. Notices of the place were given in Mr. Thomson's journal in Northern Syria, published in the last volume.

I have already advised you of the disturbance made by the papists on our entrance to the city. They have not been able, however, to do us the smallest injury, and not a single day, I think, has passed, since we put our goods into the house, without our seeing individuals who wish to talk on the subject of religion. Catholics, Maronites, and Armenians do not hesitate to call and see us, and the Greeks are peculiarly friendly. The bishop himself called to see us, and one of his priests is very frequently with us. They take our books and freely use them in their school. Yusif, the native assistant who came with me from Beyroot, does nothing but wait upon persons calling, and spends all his time in preaching to them the true way of salvation. He has been invited out to several houses also, where he goes and sits and converses with whoever may be at hand. The people are truly astonished at what he says, and declare that they never heard these things before, either from priest, bishop, or patriarch. He is earnest in urging them to forsake lying vanities and flee to the only way of salvation through Jesus Christ. I cannot but regard the state of things as they now exist here, as a work of the Lord: not that I mean to say I think men are repenting of sin and being converted from the error of their ways; but I do mean to say, that the Lord is inducing men to make inquiry about the important matter of saving their souls. That men of the different churches will continue to come to us, take Bibles and Testaments from us, and read them, and be continually seeking light from us upon the doctrines of the gospel, without rousing up the spirit of persecution, I have not the least hope. I should not be surprised any day to learn that the Maronites, Catholics, and Armenians had each given us their most august and patriarchal blessing, promising misery in this world and everlasting damnation in the next upon all who should call upon us, receive our books, or even speak to us. For myself, I fear nothing from them; but for the poor, poor people, my heart bleeds. I see them as sheep having no shepherd, wandering upon the dark mountains, without a guide, and thirsting for the waters of life, and none to give them; anxious to know the truth and believe it, yet the way of salvation shut up against them.

Aleppo, however, is a large city, containing some fifteen or twenty thousand Christians, and the house I have taken

for the present year, standing in the Frank quarter, I have great hope that an ecclesiastical excommunication would effect but little. The people have already been warned by their bishops, yet still they come to see us; and though the loudest thunders should roll forth from the patriarchal chair, I feel persuaded that there are some ears which would not listen, but rather go on to know the Lord, even at the expense of reputation and ecclesiastical standing. You have heard so much of the kind of persecution experienced in the Mediterranean, that it is useless to say any thing here. The same course is pursued in all places, and the unhappy people, whether they be Maronite, Catholic, or Armenian, experience the same grinding oppressions, and must go through with the same course of afflictions, if they would follow in the footsteps of Christ.

If it be important to continue this station, I think the Committee will not require arguments to convince them that "two are better than one" for the work which is to be done. Life is not more certain here than at home, and if the feeble missionary now on the ground should fall, who shall fill his place? Perhaps it might be well to say also that if you send a brother out immediately, he cannot be able to preach to the people certainly under three years.

With the knowledge I have of the enlarged and liberal policy of the Committee I feel persuaded that, if it be possible to send out a man, our wants will be supplied; and therefore it does not become me to attempt to present them with arguments to establish the necessity of the case.

LETTER FROM MR. L. THOMPSON, BEY-  
ROOT, 24TH SEPT., 1841.

*Summer at Arayeh—Wailing at a Druze  
Funeral.*

THE letter given below was written soon after the close of the summer term of the seminary, which had been taught by Messrs. Keyes and Thompson at Arayeh, about three hours distant from Beyroot, that the unhealthy summer atmosphere of the city might be avoided.

Very soon after our removal from Beyroot, our quiet, in common with our brethren at Deir el Kamer, was seriously disturbed by the thunderbolts of the Maronite patriarch. Two letters were received from him by the people, in which the latter were commanded, on

pain of his everlasting displeasure, to have nothing to do with the "Bible-men," to avoid our houses, and not admit us into theirs—to do nothing for us, sell nothing to us, accept nothing from us, and, if possible, starve us from the place. Those repeated orders from such high and ghostly authority interrupted for a time our peace; and, as the patriarch had just received a considerable accession to his power, we were not a little apprehensive of more serious difficulty. The storm, however, soon died away, and the express orders were so far forgotten as to be almost daily broken by numbers of the Maronite community. In the mean time, the patriarch had so much more to apprehend at Deir el Kamer, one of his strong holds, that he soon left us to the quiet pursuit of our business.

After mentioning that the mission families were visited with sickness, and that some other circumstances were unfavorable to the quiet prosecution of their work, Mr. Thompson proceeds—

But, notwithstanding these untoward occurrences, the term, on the whole, has been a profitable one. I think some moral and religious impressions have been made, which will be found to be highly important and salutary. I need not say that it is to us all a matter of great regret that we have not decided evidence of piety in a single pupil. When, however, we consider that for eighteen months the seminary has been in an extremely unsettled condition; that for a considerable time last year the boys were subjected to the very worst of influences, in consequence of our dispersion, and the influx of foreigners;—when we consider farther, that, even when under our own eye, we have been obliged to crowd them all, like so many sheep, into two or three rooms, and those rooms of the most miserable kind, it will not appear strange, considering the fatal contagion of eastern morals, that there are no humble decided Christians in the Beyroot seminary. The far greater wonder is that the boys have not been utterly ruined.

I said we had just closed a three months' term on the mountains. This is hardly correct. We designed to stay three months, but were driven down to Beyroot yesterday, one week before that time had expired, in consequence of a heavy rain which rendered our houses uninhabitable. The house I occupied is new, and the roof, which is of earth, is

not yet fully made. Consequently in a few minutes after the unexpected rain commenced, we were overwhelmed in a shower of mud. There was not one foot of space where we could stand secure. Beds, books, clothing, furniture, etc., were alike besmeared with mud. In the midst of the scene, we were obliged to flee to the house occupied by Mr. Keyes, which, though miserable enough as a shelter, was yet better than our own, as it was much older.

After the rain ceased, I returned to the wreck I had left, and found it utterly impossible to inhabit the house. Some barrels of muddy water had entered each room, and after the water was drained off, the mud remained, in many places more than an inch deep. We were glad to escape as we did, with no more serious injury than the ruin of some of our books, clothing, etc.

On the 29th of September Mr. Thompson adds—

This has been a day of the utmost confusion. In the silence of the last night we were suddenly roused from sleep by a most dismal howling and shrieking around our house, which we soon ascertained to have been occasioned by the death of a member of a Druze family, occupying a room in the basement story of the house. From that time till morning, and during most of the day, the noise of mingled chanting, weeping, groaning, and screaming has been almost deafening. The room which contained the corpse was filled to overflowing with "mourning women," who constantly chanted a sort of requiem for the dead, intermingling the most dismal sounds of distress, embracing the corpse, calling upon the dead to awake, tearing their hair, beating their breasts, etc. When any persons arrived who had not before been in, it was painfully interesting to see them assume an air of distress. In repeated instances I noticed them approaching full of glée, till just before they entered the house, when, all at once they changed their countenances, seized their handkerchiefs, clasped their hands, and entered wailing as if their hearts were broken with agony. On the other hand, those already assembled, seeming to receive a fresh impulse by the sight of fresh mourners, united in a renewed scream at the top of their voices.

A large company of men acted a part equally irrational without. When there

was a new arrival, they all arose, went to the house, looked upon the corpse, and then returned and sat on the ground, rending the air with their cries, beating themselves, and exclaiming, uninterruptedly, for some minutes, "Oh, my brother! oh, my brother! oh, my brother! oh, my sorrow! oh, my sorrow! my father! oh God! etc. When the noise gradually subsided, and they engaged in their usual conversation about piastres and paras. About noon they proceeded, amid groans and screams, to wash the corpse, which was extended on some boards in front of the house. A stranger to such scenes cannot easily imagine how shocking was the sight. A mingled mass of men, women, and children, shrieking, beating their breasts around the emaciated body of a man in a state of shameless nudity, while, as they scoured the corpse with rough palm leaves and almost boiling water, it rolled its glaring and sightless eyeballs on them in return.

After this process of purification they rolled the body up in white linen, and left it for some time on the boards literally "bound hand and foot." They then renewed their embraces and shrieks, exclaiming with still more extravagant expressions of grief, "Oh, my brother! oh, my brother! oh, my friend! oh, my friend! etc., when suddenly two or three seized the body, placed it upon a rude kind of bier, and, followed by the frantic multitude, bore it off coffinless to the burial.

After about two hours spent in wailing at the grave, they returned and renewed it at the house. First the men repeated, in a chanting style, a long service, each following an old man who read from one of their books. Then the women again united in the repetition of very brief exclamations set to a sort of mournful unison of sounds, which, to one who has never heard the like, cannot easily be described. Among the exclamations which I heard, are the following: "Oh son of my uncle! oh, my brother! oh, my friend! oh, son of my uncle! thou hast gone! return to us! far be evil from thee! oh, my father, my friend, my brother, my sorrow, return! We wait for thee, return oh son of my uncle! Oh my eyes, my two eyes, return. Thy wife is alone! she has put on mourning! she is dressed in blue! Oh my friend, there was joy. There is now mourning! Why hast thou gone! Oh son of my uncle, my friend, my two eyes!"

GENERAL LETTER FROM THE MISSIONARIES, BEYROOT, 7TH OCT., 1841.

*Urgent Need of Larger Pecuniary Allowances.*

HAVING learned the amount appropriated by the Committee for their mission for the ensuing year, and finding it far below what the extent of their operations, and the openings all around them call for, the brethren say that, to bring their expenditures within the limits prescribed, they must expend nothing on their mission seminary, nothing on the press, nothing on the three preparatory schools, take away \$200 from common schools, \$200 from what was devoted to female education, and \$225 from the salaries of native assistants, and retire from the station at Bethlehem. The missionaries then proceed—

We write with much anxiety, to ask, *Shall this be done?* We beg an answer to this question from home. Pray, throw not upon us the responsibility. We have already, since our embarrassments commenced, spent many, many days of consultation, and suffered from anxiety more than we can express, in turning over our estimates in every possible way, to find an escape from the pinching necessities that have so long tied our hands; but all to no purpose. Unless our means are increased, we cannot go forward, we cannot hold the ground we are on. *Shall we go backward?*—disband our seminary, shut up our press, scatter the children from our schools, send the little girls we have adopted back to their ignorant, superstitious, brutish mothers, and dismiss our native helpers? Pray tell us, *Shall this be done?*

We need hardly add, that our operations among the Druzes, proposed in our communications of June last, and not included in the above calculations, must also be stopped, unless an extra appropriation be made for them.

We know that this communication will give you pain, if you have not the means of returning a favorable answer. Think, then, what must be *our* feelings in view of the necessity that has obliged us to write it. But this necessity there was no evading. We have stood up against it as long as we can. Unless help comes we must now yield, and sit down with our hands tied, and our hopes blasted. We ask again, dear brethren, *Shall this be done?*

Of the openings, especially among the Druzes, to take advantage of which the additional grant

of money so importunately asked for above is wanted, the following brief statement from Mr. W. M. Thomson, dated 7th October, will give some information—

We have largely increased the number of our friends and personal acquaintances. We have commenced the education of some of the most promising lads in the Druze nation, and the parents are very anxious that we should continue it. We have established four new schools, and received numerous applications to open schools, which we have not the funds to undertake. Only two days ago four teachers applied for permission to commence schools, to only one of which we could give any encouragement. This morning I had a long visit from one of the emeers of the Ras-el-an family, who urged me to begin our seminary at B. Shamone this winter. Although a married man, he is extremely anxious to study, himself.

Let it not be forgotten that all these requests have been made and this eagerness has been manifested by an ignorant people threatened constantly with a destructive civil war, and that they have persevered through every discouragement. If I am not greatly mistaken, we have a great work yet to do for the Druzes.

bors on this tour, but as yet have had no opportunity of forwarding it to you. I will here quote the concluding page of it.—We have now arrived within ten miles of home, after an absence of sixty-three days. We feel that we are laden with the experiences of the goodness of the Lord our master and keeper. No evil has befallen us by the way. We have every where been treated with kindness. Jesus whom we serve has made even our enemies to be at peace with us. He has not only disposed the people among whom we have been sojourning to treat us kindly, but he has inclined them to hear the word of life spoken to them, and to take into their possession, for future perusal, the Scriptures which reveal this word of life, and tracts which expound it. On this tour I have distributed Scriptures and tracts, as follows—

	Copies.	Pages.
Portions of the Scriptures, O. T.	115	11,109
N. T.	408	27,654
<b>Total Scriptures,</b>	<b>523</b>	<b>38,763</b>
Tracts, 8vo.	1,355	48,788
12mo.	1,400	40,539
16mo.	122	2,440
<b>Total tracts,</b>	<b>2,877</b>	<b>91,767</b>
<b>Total of Scriptures and tracts,</b>	<b>3,400</b>	<b>130,530</b>
Add those of October,	1,275	68,515
	<b>4,675</b>	<b>199,045</b>

### Maharattas.

LETTER FROM MR. MUNGER, JALNA, 20TH SEPT. 1841.

#### Distribution of Books and Tracts—Schools and Pupils.

OF his labors in distributing books and tracts at an idol festival and on a tour among the heathen villages, Mr. Munger writes—

In October, 1840, I attended, as my custom is, the festival of Balaje at Dewalgaum, and acquired the enviable fame of being "The giver of Jesus Christ's books." We distributed only to those who could read, as follows—

	Copies.	Pages.
Portions of the Scriptures,	448	35,414
Tracts, 8vo.	380	19,548
Do. 12mo.	447	13,553
<b>Total, Portions of Script. and tracts,</b>	<b>1,275</b>	<b>68,515</b>

In November I began a tour, accompanied by Mrs. Munger, which carried us to Nagpoor, a distance of about 280 miles. I have a full journal of my la-

May the Spirit of the Highest cause this precious seed to spring up and produce a harvest of praise and glory to Him who gave the word, by righteousness, and peace, and joy, in the hearts of those to whom the knowledge and the possession of it have come through our instrumentality. Unworthy though we are to be his co-workers in gathering in his elected ones, and in extending the reign of holiness, yet he makes it both our duty and privilege to be workers together with him in this noble employment. Poor though our service be, and feeble as is our best endeavor to win souls to Christ, yet he will cause all we attempt for his glory to be promotive of this end. With him we leave this work, and our prayer shall be, Lord glorify thyself by thine own truth, and by us, the publishers of it. Let the proclamation of thy word be unto thee a sweet savor of Christ in them that perish and in them who shall be saved, in the day of his coming to be glorified in his saints and to be admired in all them that believe.

Having mentioned that some of the books formerly distributed among the people of Jalna had been used for wrapping-paper, or otherwise intentionally destroyed, through the influence of the brahmins, Mr. Munger determined to distribute no more there, except to persons who assured him that they would read and preserve them. He then adds—

Street preaching, as might be expected, is becoming less popular. It is now more difficult to find people, who will listen to the messages of a Savior's love. The people even seem to avoid me, as one from whom they can expect little but admonition for sin, and exhortation to look away from themselves to Christ for spiritual cleansing. The idea of an unmerited salvation is a great offence to these deluded fellow mortals. Sin has blinded their eyes and hardened their hearts.

I have two schools. More are required, but the want of suitable teachers prevents me from doing good to the extent I desire, in this department of labor. The children of these schools are making very commendable progress in their studies, and give me much satisfaction in their readiness to gratify all my wishes in respect to christian lessons. One of the teachers seems at times to be not far from the kingdom of God. He is the individual who, at the time of his leaving me last year, said "Pray for me." He seems fully convinced that Christianity is from God, and Hindooism from man, through the agency of Satan.

Mrs. Munger has under her care five girls, who have been with us for more than three years. They are entirely removed from the influence of their friends, and are dependent upon us for their support. The history of these children, as the representatives of thousands in this country, would awaken much sympathy in the minds of Christians; but this I cannot now give. One of these is a foundling, and has been with us from her infancy. We sometimes hope that one of them may be even now a lamb of the fold of the Good Shepherd. That she is a new creature in many respects, we feel assured; and if it be that she is really a new creature in Christ, then is she emphatically a brand plucked out of the burning. Mrs. Munger has also three boys whom she instructs.

*Sabbath Congregation—More extended Labors demanded.*

Our Sabbath congregation is composed of the children and teachers of the

schools. There are usually from seventy-five to one hundred present at our Sabbath morning exercises. The reading and exposition of God's word forms the chief part of these exercises, and we hope that impressions will be made upon their minds which will result in spiritual good to some of these young immortals. But we need more faith, more love, more of all the fruits of the Spirit. While we are endeavoring to sow the good seed upon soil often altogether unpromising, the enemy, with ten fold more hands than the fabled Briareus, is sowing tares. There are here no praying parents to second our efforts to bless their children, and to cherish the good seed which may chance to fall into any hearts. No one of these children ever heard his father or his mother pray that God would create in him a clean heart and renew a right spirit within him. On the contrary, they are taught, if taught at all, that the soul is pure, altogether undefiled; that the body only is defiled, and its uncleanness may be washed away by their daily ablutions. They are taught that the four grand objects of human pursuit are, first, moral merit, resulting from obedience to the Shasters: second, the pleasures conferred by fame, power, and riches: third, the pleasures of sense: fourth, deliverance of the soul from the body and exemption from farther transmigration. All they see and hear is adapted to impress these lessons upon their minds. How then can they be made to receive the truth as it is in Jesus? All our hope of this must be in God. And the conversion of a child thus taught, by precept and example, from the error of his ways, is no less a miracle than the raising of the dead to life. But many such miracles have been wrought in India. What we specially need is to feel that the excellency of the power is of God, and not of us.

Remarking on the importance of continuing and increasing the amount of missionary labor performed in Jalna and the vicinity, on the openings there are, and the interest taken in this work by some christian families in those parts, Mr. Munger writes—

There is at Nagpoor a godly family, who are anxiously desiring that a missionary may be located there. They have funds, which have been collected with a view to this object, more than sufficient for the expenses of education. The Lord hear their prayer and send them a faithful man for this good work. This gentleman, about one year ago,

sent to me 150 rupees with which he desired me to procure him Scriptures and tracts for distribution in that place and vicinity. I of course supplied him, and since then I have sent him two bullock loads, at the expense of the American Bible and Tract Societies. We are glad to find helpers in the distribution of Scriptures and tracts. A gentleman at Jabbalpoor, 120 miles northeast of Nagpoor, is getting out from Germany some young men for the purpose of commencing labors, after the manner of the Moravians, in behalf of the tribe inhabiting the Hills in that vicinity. He is about commencing such a station near the source of the Narbudda river. This kind of missionary labor is gaining some repute in this country. There is a company of Germans, eighteen or twenty in number, under the direction of a Mr. Start, by whom they are mainly supported, laboring at Hajee-poor, near Patna, and vicinity. Of course, a large proportion of these are artisans. These are tokens of good for India.

### Sioux.

#### LETTER FROM MR. S. W. POND, ST. PETER'S, 22d SEPT. 1841.

ON account of the unsettled condition of the Sioux bands residing near the Mississippi river, and it being doubtful what part of their country they would permanently occupy, the Messrs. Pond, who have directed their labors principally to those bands, have hitherto had much less free and uninterrupted access to the Indians than they could have desired. Of the prospect of their soon being more permanently located Mr. S. W. Pond writes—

I hoped, when I wrote to you last, that we should have been settled down somewhere among the Indians before this time, but we are still where we were last spring. At that time it was thought best for us to build near our band on the St. Peter's, and we determined to do so. After some delay we commenced making preparation to build; but before we began to put up our house, the Sioux sold all their land. You have probably heard of the treaty which has been made with the Sioux lately, and that it is the intention of the government to remove the remnant of several tribes of Indians, now residing east of the Mississippi, into this part of the country. If this treaty is ratified and carried into effect, it will make a great change in the condition of the Sioux; but whether for the better or

worse it is hard to tell. No Sioux are to be located this side of the Little Rapids, a place on the river St. Peter's, about thirty miles from its mouth. Of course the Sioux on the Mississippi and near the mouth of the St. Peter's are to remove. They will probably be located between the Little Rapids and Travers des Sioux. They are to remain where they are one year longer.

The cession of land in the treaty above referred to embraces all the land on the St. Peter's and its branches from twenty or thirty miles west of the Mississippi to Lake Travers, embracing 10,000,000 or 12,000,000 acres. In this ceded territory, however, the Sioux are to occupy, if they choose, five reservations on the St. Peter's, the one including the station at Lac qui Parle, embraces 100,000 acres. Of this territory, that part north of the parallel of 43° is said to be intended by the government of the United States for a reservation to which the remnants of the more northern bands east of the Mississippi river may hereafter be removed. Large sums of money, goods, agricultural implements, stock, farmers, mills, schools, teachers, traders, etc., are to be given to the Indians in compensation for the lands ceded.

There is a prospect now of the Sioux being permanently located in the course of a year or two, and we hope that we shall find the right place at last.

The war between the Sioux and Ojibwas still continues. The Sioux have spent a great part of the past summer in searching for Ojibwas, but not many have been killed on either side. It is thought that if the late treaty is ratified, the war will be stopped. If military posts are established at the places where the commissioners who made the late treaty with the Sioux said they would be, it will be easy for government to prevent the Sioux from fighting. We are anxious to see an end of the hostilities between these two tribes, for nothing seems to exert so bad an influence on the minds of Indians as war.

Next to war, drunkenness is the greatest evil which we have to contend with. The Indians have been more intemperate during the last summer, than ever before; and the evil has spread through the whole country. During the two weeks which I spent at Lac qui Parle last summer, the Lac qui Parle and Lac Travers Indians brought home eight kegs of whiskey, for which they had exchanged as many horses at St. Peter's. As the Indians up the St. Peter's have not the means of paying white

men for whiskey themselves, they are continually urging those in this neighborhood to procure it for them. This not only causes them to drink more than they otherwise would, but also to waste a great deal of their time and property in procuring ardent spirits. A part of our band do not drink as much as others in the neighborhood, but almost all the men are what would be called drunkards in New England. We have no opportunities of instructing the Indians, except by conversation with them. We are anxious to be more directly and exclusively engaged in making the gospel known to them, and hope that the time is coming when we shall be thus employed. In the mean time we try to do what our hands find to do, by teaching them as we have opportunity and striving to become thoroughly acquainted and familiar with their language.

#### Ojibwas.

LETTER FROM MR. BOUTWELL, POKEGUMA, 28TH SEPT., 1841.

#### *Attack of the Sioux on Pokeguma.*

AT page 501 of the last volume a letter was inserted from Mr. Ayer, giving a brief account of an attack made on the Indians residing at Pokeguma by a war party of Sioux, and the consequent dispersion of all the Indian families settled there. Mr. Boutwell gives additional particulars below. Some of the dispersed families he met in their place of retreat.

Here on the upper Lake St. Croix several families come to pass the summer. They came forward and showed me the wounds they had received in the battle. The circumstances were briefly these:—While our people were all quiet at home and busily engaged in planting and building, one hundred and eleven Sioux came upon them, and one would have naturally supposed that they would have cut off the whole settlement. But no, the Lord wrought for the Ojibwas a most signal deliverance. Not one of our praying Indians or a member of their families was cut off. The Sioux had divided their number into tens, and secretly posted them so as to strike upon the different parts of the village at the moment a preconcerted signal should be given. The Lord frustrated their counsel, and prevented a general slaughter. Three Ojibwa young men had embarked in a canoe to cross over the lake just opposite our house, taking with them

two young girls to bring the canoe back. At the point where they landed lay a party of Sioux in ambush. Though the signal had not been given, yet the Sioux could not resist the temptation and the whole party fired into the canoe. The three young men jumped into the water, and gained the shore and escaped with only one wounded in the thumb. The little girls waded into the lake and were pursued by the Sioux and dispatched with spears and war-clubs. Their screams were distinctly heard by their parents, and their dying agonies in the hands of their enemies were all witnessed and within half a mile of the mission door. This gave the alarm to the whole village. The women and children betook themselves to their canoes and fled for a small island in the lake. The attack soon began upon every part of the settlement. The men and boys who could bear arms, about fifteen in all, gathered themselves in three houses, and defended themselves as well as they were able. Only a few days previous to the attack, Mr. Ayer sent Mr. Coe to assist the Indians in fortifying one of the houses. Here they did some execution, and damped the courage of their enemies. The fathers of the two little girls who were killed, after seeing their children murdered before their eyes, embarked in a canoe and came over from the island and killed one Sioux. They were so hard pushed they were obliged to return to their canoe. One of them plunged into the water, and swam with one hand and towed his friend in the canoe with the other, while the Sioux were on the shore with their rifles taking aim at his head. This man literally swam, and towed away his friend in a bark canoe, dodging the balls of his enemies falling on every side. This is no fiction, but a fact witnessed by Mr. Ely and others, who stood and saw the whole affair. The result of the whole matter was, the Sioux lost two warriors, and killed two little girls, besides having some six or eight wounded in all. After the engagement subsided, Messrs. Ely and Coe went for the bodies of the two children. They found the heads severed and a tomahawk sticking in each, one of which Mr. E. has and designs to send you, still besmeared with the blood of one of his scholars. The third day after the Sioux retreated, the Ojibwas followed their trail and found the bodies of the two men. They scalped them, cut off their heads, and brought home the flesh and a part of the limbs of one. The flesh they boiled and made a feast of it.

Not many days after this affair, they fled and hardly an Indian has been seen at Pokeguma since. After my arrival in June a party of six men from Mille Lac came and gave us a formal invitation to remove there with our people. In July I went to visit our people on the Upper St. Croix and at La Pointe, whither they had fled. I informed them of the visit of the Mille Lac Indians, and that the Sioux are determined to prosecute the war. They were unanimous in saying we will return to Pokeguma, and you must not leave us. A few days since I received a letter from one of the Mille Lac men now at La Pointe, saying that he is coming to see us again, and that there will be 300 Indians this winter at Mille Lac, and one of us must go and open a school there.

Our families have all been visited with sickness. Yes, the Lord has come into the midst of us and two of our number have gone into their eternal state of being. Our dear little babe that you and others saw in the Indian cradle was attacked on the 26th of August with dysentery, and died on the 6th of September. But God is our helper and refuge in trouble. We have all been more or less ill with the same disease which has been very prevalent here. Mr. Ely's little girl of three and a half years was attacked 27th August and died on the 2d of September.

It is still a matter of doubt with us whether our Indians will venture back to winter by us, though they talk so strongly and are so unwilling to let us go to Mille Lac. The Lord I trust will direct. To him we constantly look and on him we will wait.

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### Abenakis.

LETTERS FROM MR. OSUNKIRRHINE,  
ST. FRANCIS, 1ST NOV., 1841.

OF the gradual progress which he is making in the work of instructing and improving his own people, and of the vexations and hindrances thrown in his way by the papal portion of his tribe, Mr. Osunkirrhine writes—

The state of things about the mission is encouraging, though we get along very slowly. We do not gain any new hearers from the catholic Indians, but our own young people are becoming better acquainted with the truth, and some of them serious. Two of them gave themselves up to Christ by profession, and were received into the church

at our last communion day, on the first Sabbath of last month. There are now thirty-three members in all of the Indians. The opposition from the catholics is not so great as it has been, just because they see not at present what more they can do to us; but they are always ready to do what they can, if they only find a way. Last summer they did all they could to trouble me about my land. They attempted to take it away from me by their own councils; and when they could do nothing, they tried the law; and when they failed in that, they went to work another way to trouble me, to put me to a great expense, attempting to oblige me to make a great ditch through the whole length of my land, large enough to receive and carry off all the waters of their land which is above mine, wide and long, swampy ground. But the court of magistrates decided that because my land is only one twelfth part of the whole low land to be drained, only one twelfth part of the ditch should be dug by me.

My people are more inclined to take up land and be farmers, but the chiefs are doing every thing to prevent us to clear land. They hold councils and draw up acts to the end that no one shall take and clear land without their permission, and those who shall be allowed to clear shall not have more than two acres. They say the land must be reserved for future generations. They hinder greatly many who would be glad to work, but they cannot stop those who are not easily moved by their threats, because we know that they cannot stop us from taking and clearing land, because they cannot undo the custom and written agreement that was made before these present chiefs were in existence, that every one of the tribe has a right to take any piece of land in the woods belonging to the tribe and clear, and as much as he shall have cleared shall be his. The chiefs alone cannot change custom and agreement. They and the whole tribe must do it together. But that is not the intention of the tribe at present, and I think will never be. People would rather divide into equal shares than to make such limits.

I am sorry to say our school is very small at present. We have just now only six scholars. There is too much going and coming among my people with their families. Our teacher is going home for a few weeks for her health, and during her absence one church member, an educated Indian, will keep up the school, who will also employ his

time in translating part of the Testament. We have now the gospel of Mark translated by another Indian of our tribe, and we are now correcting it for the press, which will be printed at Montreal by the Bible Society. The meeting-house of ours is nearly finished. It would have been finished long ago had the workmen who have promised to undertake it been faithful to their promises. But it is far otherwise.

I lost another child last July, a boy six months old. I have only one left with me. Three brothers are gone to the other world. They are now with Jesus, I hope, and hope I shall see them by and by, when I shall finish my work here below. My last child's sickness and death cost me nothing, because I had Indian doctors of my own people, who did all they could to save the child, but God was willing to take him.

## Proceedings of other Societies.

### FOREIGN.

#### LONDON MISSIONARY SOCIETY.

##### *Return of the Malagassy Refugees.*

At a meeting in London, held on the 5th of October last, occasioned by the anticipated departure for the Mauritius of the Rev. Mrs. Johns with the native Christians from Madagascar, who, to avoid martyrdom, had taken refuge in Mauritius, and thence came to England, where they have spent some years. The number was originally six, one of whom had died and another had previously returned.

Rev. J. J. Freeman, one of the secretaries of the society, addressing the meeting, made the following statements.

As you have already heard, the way to Madagascar is not yet open. We have had comparatively recent intelligence from that country, and we find that ordeals, infanticide, wholesale murders, and all the abominations of their cruelly despotic system not only continue, but have been fearfully multiplied among the people. Were the refugees to return to that part of the country which is under the government of the queen, and to place themselves within her reach, it would be death to them in some of its most appalling forms. The punishment for having left the country without the permission of the queen, is that of being burned alive. A fire is kindled on the ground, the parties adjudged to die are tied hand and feet, and fuel is then heaped upon them until they are consumed. That was the fate not long ago of nearly one hundred men. In consequence of the cruelties practised, large numbers had been tempted to desert the army; about one thousand were apprehended at different times, one hundred of whom were selected and put to death in the way I have stated. We hope that our friends before us will meet with an extensive sphere of usefulness in the Mauritius, which is within two or three days' sail of Madagascar, and from whence they may proceed thither, should there, in the providence of God, be a favorable opportunity for it. Our hope and expectation is, that we shall be able to establish a Madagascar mission in the Mauritius, under the broad shield of English protection. There are two classes among whom our friends will find a

door open for labor in the Mauritius. There are not less than 20,000 immediate descendants of the natives of Madagascar now living in the Mauritius, for the most part as free laborers. They or their parents, thirty or forty years ago, were introduced as slaves and continued as such till the period of emancipation, when, with the rest of the slaves, amounting to 30,000, they of course obtained their freedom. They are still regarded as natives of Madagascar, speak the language of that island, and are familiar with its customs. The other class consists of about 700 or 800 persons who have lately come there as emigrants from the coasts of Madagascar. The planters in the Mauritius were anxious to obtain additional laborers; for a time our government prohibited their importation, but prior to the embargo, these 700 or 800 had been procured. The prohibition has since been removed; numerous vessels have gone to the coast of Madagascar for the purpose of conveying emigrants, and although the queen has not given her consent to their transit, vast numbers are willing to avail themselves of the opportunity of settling as free laborers in the Mauritius; and it is expected that some thousands will become located there in that capacity. This large body of Malagassy, beyond the power and threats and cruelty of the queen, will come under the christian instruction of our friends here, and those who are already in the Mauritius. Our friends are going forth as native teachers, not ordained missionaries. They will leave England under the care of Mrs. Johns, who is going to rejoin her husband who has lately arrived in the Mauritius.

Various questions were proposed to the four Malagassies, relating to their christian knowledge and experience, which led them to speak at length on these topics much to the gratification of the audience.

Although they will not be able to join their own people in Madagascar, nor to re-establish the mission there, yet the number of Malagassies in the Mauritius is large, and on them a christian influence may be exerted.

From late accounts it appears that the hostility of the rulers of Madagascar to Christianity and those who embrace it is not at all abated. During the summer of 1840 nine more of the native Christians were arrested, and after boldly confessing Christ, they suffered martyrdom, being set upon and spared to death.

## LONDON SOCIETY'S MISSION AT THE SAMOA ISLANDS.

*Great Awakening among the People.*

THE Rev. T. Slatyer, under date of January 15th, 1841, gives the following account of the out-pouring of the Holy Spirit on the people among whom he labors. The first passage which he quotes from his journal is dated June 5th, 1840.

An astonishing awakening took place this evening. The assembly not less than a thousand. The chapel was filled with crying. Concern and feeling pervaded the congregation. Many were carried out in an agony of feeling.

7. This has been a memorable day. The text from which brother M. preached seemed just adapted to meet the state of feeling: "And therefore will the Lord wait, that he may be gracious." In the afternoon, at the examination, a most powerful and general awakening again took place. It would be difficult, if not impossible to describe the scene. In all directions men were carrying out the women, many of them in apparent convulsions. The Lord's supper was a most melting season.

8. The whole of this morning was occupied by brother M. and myself in conversation with inquirers. In the afternoon, as circumstances seemed loudly to call for it, we held a public meeting, the whole town seeming to heave with religious feeling. Again there were the most marked signs of the presence of the Holy Spirit, in his awakening and subduing influences—prayers and addresses were the order of the meeting. The chapel was thinned by the numbers obliged to be taken out. One old man, a principal chief in this place, and standing on the borders of the grave, was taken out quite overcome. Brother M., unable to proceed, his voice being drowned by the sobbing and weeping of the congregation at several parts of the service. Oh what brokenness of heart did many seem to possess!

9 and 10. Held services on the evenings of both these days, the awakening continuing in all its power, praying and weeping being heard night and day in all directions.

17. Since the 10th I have been at Pagopago. Yesterday I returned to Leone and found the awakening unabated in its force. During my few days' stay at P., a powerful revival took place; the intelligence in reference to the work at Leone stirring them up afresh. Through Matthew Hunkin assisting me, I held conversation with twenty individuals recently awakened; among which the most interesting case was that of a very old blind woman. Surely nothing could give her that clear apprehension of the doctrines of the gospel, but the Holy Spirit. Still less could any thing but the cross of Christ have excited those tears which she shed, and that tenderness of feeling she manifested, for seventy years of heathenism and darkness have passed over her head.

28. Sabbath. This has been a deeply interesting day. The awakening seems to have had a fresh impulse. There was considerable feeling during the morning service, but in the afternoon there was a great breaking down. The text was a solemn one, Rev. xx: 15, and not long after the commencement, the preacher's voice was drowned amidst the cries and sobs of

the congregation. The Spirit still stays with us; and it is remarkable that native instrumentality has to-day been the means of such a blessing descending. Our deacon preached in the morning, and another efficient man in the afternoon. Congregation about one thousand.

Oct. 25. Through the mercy of God I have to record the commencement of my public preaching among the people of my charge this day; but such a day I never expected; one so deeply interesting. The sermon which I had written was from the words, "So thou, O son of man, I have set thee a watchman," etc. We sang a hymn, the subject of which was the blessedness of this people in having the gospel sent to them; after prayer and another hymn, I stood up, while there sat before me anxiously waiting for the word of life a thousand souls. It was a most deeply affecting sight to me, especially as I looked round and thought of the solemn relation I was just about to recognize among them, as the watchman of their precious souls. The profoundest solemnity pervaded the dense congregation as I read the text, after which I proceeded, as introductory, to make a few remarks on the occasion of my first standing up in that pulpit to preach to them the everlasting gospel, and thanked God that, as he had brought me among them, so now he had enabled me thus fully to begin his work. I called upon them to unite with me in this thanksgiving, and in solemn prayer to God, that he would graciously bless the beginning of my labors for the salvation of their souls; but ere this, considerable feeling had begun to manifest itself in sobs, and no sooner had the first sentences of prayer escaped my lips than my voice was entirely drowned by the simultaneous weeping of the whole congregation. Not being able to proceed with prayer, I looked around on the congregation, and to me it was the most affecting sight I ever witnessed—every head was down and all were weeping—the feelings of some were so strong that they were obliged to be taken out. About twenty minutes passed away before I could proceed with my sermon, to which there was paid the most solemn attention. In the afternoon we held the examination, when it appeared they had remembered every important item of the sermon. The deacon informed me in the evening, that chiefs who had looked savage before, had that day been broken down. Such an encouraging commencement of my labors I had never anticipated. To the Lord be all the praise!

Nov. 4. This has been our day for public thanksgiving, humiliation, and prayer. Last night the church met again for prayer, and now must we not say, that the Lord hath more than answered our prayers? We met first in the early morn at seven o'clock—the congregation upwards of a thousand. This was for thanksgiving and humiliation, and was a very interesting, and solemn, and promising season. We met again at eleven o'clock, when I preached from Psalm cxviii: 25; after the sermon, during which some seemed to feel, but many, I feared, were hardened, I called on the deacon to pray, being exhausted myself; his prayer was most deeply earnest; with weeping and supplication did he crave prosperity for us, and confess the greatness of our sins before God. The Lord seemed to come down among us. After prayer I again addressed the people, and besought them not to turn away the mercy of God this day; the Lord, I trust, enabled me to speak and to show them that he was waiting to

be gracious to them. The whole congregation was a scene of weeping, and we felt, I think, as if God were in that place. I concluded the service at length with a short prayer, after having been together about two hours; all the praise and glory be to the grace of God, if any sinners have been broken to-day. In the afternoon we met again, and had another solemn and affecting meeting; the congregation was broken down, and many seemed to be cut to the heart. May this day be long remembered by Tutuila. The same meetings have been held at the other station.

The Rev. Mr. Hardie, laboring at another station, writing on the 29th January, says—

Since my last communication we have experienced many tokens of the Divine favor, and which, blessed be God, were never more manifest than now. During the last nine months 124 fresh members have been added to our church, making a total of 211 members. The number of candidates continues to increase. At present they amount to 200. Attendance on the preaching of the gospel is also very promising, and the attention is generally very marked. While these pleasing instances of the Divine favor call for gratitude on the part of the society, they afford encouraging evidence that its labors have not been in vain, and supply an answer to the many prayers which have been presented on behalf of this mission. Oh may these prayers be continued and become more fervent and effectual! that the present measure of success may be but as the droppings before a copious shower of divine influence on all these islands.

We shall be very sorry, however, if our friends in England are led from the above statements to suppose that the conflict is terminated. We wish the state of things here to be fairly, faithfully, and fully reported, that our christian friends may be directed aright in their prayers for us at the throne of grace. A vigorous onset has been made, several advantageous positions have been secured, many fair trophies have been won from the enemy, and the hope of a decided and glorious victory urges on the fight, but these very advantages which we have gained have awaked the slumbering energy of our foes, and provoked them to a desperate and deadly struggle to secure their falling empire. The holiness of the gospel, interfering with their heathen and unholy customs, excites the hatred and opposition of their ignorant and wicked minds. They cannot bear to have their sins forbidden, nor to see their ranks continually deserted. Every effort is made by them which either threatening, force, or cunning can devise, to prevent the people from embracing the gospel, and to ensnare and draw back those who have embraced it. Many of the converts know experimentally the meaning of the words of our Savior, "If they have persecuted me they will also persecute you." "If they have called the master of the house Beelzebub, how much more they of his household."

Rev. Mr. Mills, connected with the same mission, writes from Upolu, 10th February, 1841—

At no former period has there been more need for the church to put forth her strongest efforts, not only to strengthen missions of long standing, but also to occupy at once fields but newly en-

tered on. If we are not diligent in the Lord's work, assuredly the votaries of error, and the servants of antichrist will take advantage of our indolence, and thus the church in future ages will have to mourn that the present has lost so much by its apathy and carelessness. The doctrines of the church of Rome are too well suited to the evil propensities of men to remain long without their adherents. If, after our best efforts, they do gain a footing on the islands, let us never have to reflect, that it was owing to our negligence that the poor natives accepted of error, instead of the truth as it is in Jesus.

We continue to enjoy much pleasure in our little church, which consists at present of about thirty members. We hope to have an addition soon, out of a class of candidates for church membership. O for more wisdom from above to choose those only whose names are written in heaven.

#### WESLEYAN MISSION IN CEYLON.

In the last number of the Herald, page 21, some statements respecting this mission were given in connection with a letter from Mr. Poor of the Madura mission, who recently visited Batticaloa, the seat of the mission to which the extracts below relate. The Rev. Mr. Stott writes, 9th September, 1840—

I have lately returned from a missionary tour through Bintenne, a district in the interior, from Batticaloa. I send you a journal of my travels which I have no doubt will interest you.

The governor intended to accompany me, but his health would not permit. He, however, requested Mr. Atherton, the district judge and assistant-agent of Batticaloa, to go with me. He did so, and we were much interested. His excellency now proposes to give on a lease to each Veddah who is willing to settle and cultivate, three acres of land; to assist him in building a house, give him seed-grain for the first year, and provide him with hoes, axes, etc.; and, when thirty children can be found to learn, to establish a free-school. If these poor outcasts of men were settled in one place, I have no doubt that they would soon embrace Christianity. They appear simple and docile, have no false religion, and listen with great attention to spiritual things.

In his journal, 5th August, Mr. Stott writes—

In the morning we started for Kittool, a distance of six miles. We crossed the beds of two rivers. The name of the second is Mundaniaru. It is evidently a very large stream in the wet season. At Kittool we saw six families of Veddahs. I conversed with them at some length, and found them extremely ignorant. They have no knowledge of God; nay, they have never heard of such a being. They have some idea of evil spirits, or devils, and suppose that these afflict them. They therefore make devil-dances for afflicted persons, except in cases of cholera. Upon those occasions they procure from the moormen cocoa-nuts, rice, fruit, etc., which they offer as a sacrifice to these devils. Having placed this sacrifice on a kind of frame, they dance round it, until, as they suppose, they become possessed with the devil, and are able to give answers, as from him, respecting the removal of the affliction, etc. They also use

charms, made by tying eight small knots, and loosing one every day; and during the eight days take no liquid. They have no doctors among them and use no medicine. When any of their number dies they bury him and leave the place.

A man only marries one wife at a time, from whom he seldom separates. The marriage is contracted by the parents, when the children are infants; and they are both taken by the parents of one, and brought up together. When they are capable of taking care of themselves, the parents of the girl give them a bow, three arrows, and an axe, and a tract of jungle-land, with a mountain to live on, and send them away. They never interfere with each other's jungle. They eat deer, elks, pigs, monkeys, lizards, and various other animals; but their principal food consists of honey, yams dug up in the jungle, wild mangoes, and other fruits. We saw them roast a monkey and eat it. I hear that they eat the bones also. They do not shave, but cut their beards with their arrows. They wear scarcely any covering and have no houses. In the dry weather they range in the jungle, and often sleep under the trees; and in the wet season they creep into the caves, or under overhanging rocks in the mountain. As they are never far from home, their wives and children go along with them when they hunt. Their women are generally able to travel immediately after confinement. Those with whom I spoke had no knowledge of hours, no names for days, and knew nothing of weeks, months, years, etc. There were six men, but none of them could tell me their number. If they are told to do any thing in six or seven days' time, as many knots must be made on something, one of which they loose each day; and when the last is loosed they do the thing.

I talked to them about their souls, and I trust that some light was communicated to their dark minds. I afterwards gave to each of the women a portion of cloth. In the evening we ascended Kittool mountain, and had a fine view of the surrounding country.

7. I had long conversations with the people in the evening. All were attentive and seemed very much interested. One man, a tom-tom beater, came to take his leave, to go to his own village; and with great earnestness and sincerity said, "I am an old man and cannot expect to live long: what must I do to be saved? I shall, most likely, never see you again, and I want to know what I must do to get to heaven." I explained as simply as possible the character of the true God, and the plan of salvation through Christ.

10. In the morning I left for Umany, twelve and a half miles. We passed by several mountains. In one of them, called Kadupari Mali, we met with seven families of Veddahs, and saw their dwellings in the mountains, which are nothing more than the overhanging rocks. They sit and lie on the ground; their beds are a few leaves; they eat with their fingers, with leaves for their dishes; they have nothing more than their neighbors, the beasts, except a small piece of cloth, and that is a very small piece indeed.

13. In the morning I reached home in health and safety.

My principal object in this journey was, for once at least, to preach Christ to the Veddahs, and to see if schools could be established among them, and if means could be adopted for at least occasionally preaching the gospel to them.

As they are now situated little can be done for them. In the estimation of some persons, it would not be worth the while for a missionary to take a ten days' journey of more than a hundred miles, for the sake of preaching to a hundred or a hundred and fifty people, scattered in the jungle, when he might, during the same time, find ten thousand people within a few miles of his own house; yet it is a pity that these woodmen should be left without a knowledge of Christ, and especially when they are so willing to be taught the plan of salvation through him, and, apparently, to embrace the gospel.

On the 7th of January, 1841, Mr. Stott writes that he had baptized twenty-six persons since September, twenty-two of whom were converts from heathenism. And again on the 8th of April, 1841, he writes—

I am thankful to say, that the Lord is still mercifully "working with us," and bringing heathens to a knowledge of the truth as it is in Jesus.

Since the date of my last letter I have baptized ninety-two persons, all heathens, except three or four. Sixty-four of these are men and boys from Bintenue, (Veddahs), the place I visited last year. Most of these have wives and children, who also wish to embrace and profess Christianity. I intend to go in a few weeks to baptize them.

Several other parties of these wild men are inquiring about Christianity, so that I hope in a few months we shall have several hundreds of baptisms among them. Indeed, according to present appearances, all the Veddahs and Singalese of this district will embrace the religion of Christ.

The work among the Tamul people also is in a very prosperous state. The Roman catholics are likewise in a state of agitation. Even the Mohammedans are aroused to discuss the subject of Christianity, and some of them seriously doubt whether Mohammed was a true prophet or not.

I have challenged their priests and also the catholic and heathen priests, to a public discussion of the merits of their respective religions; but none of them have come forward as yet. They do not like to bring their systems to the light. This shakes the confidence of the people, and disposes them to hear the gospel of Christ.

Our members are doing exceedingly well. Several who nine months ago were in heathen darkness can now testify of the pardoning love of God, and are going about from village to village, and from house to house, warning sinners to flee from the wrath to come. This they do of their own accord. And their humility and zeal are worthy of Christianity in its purest form. This gives me great confidence, that the time is not far distant when the whole of this people shall be brought to God.

#### CHURCH MISSION IN SOUTHERN INDIA.

In the number of this work for December last, page 504, some brief account was given of the state of the mission of the Church Missionary Society in parts of Southern India. From the Missionary Register further extracts are taken and inserted below.

*Tinnevely and Palamcottah.*—The bishop of Madras has recently visited this part of his diocese, and from the reports made on that occasion these facts are gathered.

At Dohnavoor 160 persons were confirmed. Six others at a neighboring village. At Palamcottah and some districts around 565 were confirmed. Of Palamcottah district the report states—

The accounts shew an increase of 353 persons under christian instruction, independently of the Dohnavoor district. This is partly to be accounted for by the accession of the people delivered over to our charge by the Rev. J. J. Muller, and partly by the accession from heathenism of one or two new villages. In one of these villages, the people, at least some of them, were, many years ago, for a short time under instruction; but yielding to strong temptations from the heathen, who made them great promises, they went back. They have been received again with much caution. The admission of 108 persons to baptism, of whom 39 were adults; the administration of the Lord's-supper to communicants in six different villages; and the preparation of nearly 400 candidates for confirmation, although only 234 came in to receive the rite, as it was the busy season in some of the villages; shew that our labors, by God's blessing, have not been altogether without effect.

The number of tracts printed by our Tract Society during 1840 was 650,000: three of these were new tracts, and three were consecutive numbers of a small publication for children, something like the English "Children's Friend." The income of the Palamcottah branch for the year was 412 rupees.

Of the character of the converts under his care Mr. Pettit writes—

I administered the holy communion to thirty-nine persons, including the catechists and their wives: their conduct was very devotional, and I cannot but hope that many drew near in faith, and went away with consolation and strength. I was greatly delighted to find, in the course of the examination, that they had been very careful, since they last communicated, to avoid quarrelling, and those little village brawls to which the natives, and the women especially, are so prone. What a consolation, also, it is, to reflect, that of these thirty-nine persons not one of them is living in the commission of any open sin, but that all walk more or less consistently with the gospel of Christ!

*Northern District.*—The Rev. P. P. Schaffter writes, 31st December, 1840—

The number of congregations under my care is fifty-one. They are dispersed in eighty-four towns and villages, over a tract of country which forms the northern part of the Tinnevely province, extending more than seventy miles from north to south, and more than fifty from east to west. Many congregations give me a great deal of pleasure, by their general good behavior and steady attendance upon the means of grace. In several there are a good number of precious souls, who testify, by their abandoning every kind of idolatry and other works of the devil; by their love to the good word of

God; by their cheerfully suffering for Christ, rather than deny him, that they are his true disciples, though inwardly and outwardly laboring under great disadvantages. But in all the congregations, also, there is a number of people who shew a great indifference to the salvation of their souls: while they try, for some reason or other, to keep to Christianity, and have given up the outward forms of heathenism, still, in other respects, they shew no disposition to abandon the corrupt customs and practices of the world. Though they call themselves Christians, and learn the word of God along with the rest, yet it does not appear to have any sanctifying effect on their minds and conduct; so that we may still fairly call them people of the world.

Forty-one souls have been received into the christian church during the last six months; viz. fourteen men, seven women, and twenty children. There has been an increase of eight villages, containing 196 souls, in the number of those under christian instruction, and 108 have been baptized—a considerable number, when we consider that the northern parts of the Tinnevely district have always proved, comparatively, a spiritually hard and barren soil. Several families having joined us from Roman catholicism, increases the number of the baptized.

The catechists have, on the whole, given me satisfaction. I rejoice to be able to say of some of them, that, with all their failings, they are faithful and worthy servants of the Lord Jesus: not only do they maintain a truly christian character, but they spare no trouble and labor to promote the spiritual welfare of the people intrusted to their care, and, to the best of their ability, to teach them the truth as it is in Jesus. Their exertions are not in vain: they produce here and there most lovely fruits.

The number of our regular schools is sixteen, four less than in June last: this deficiency is occasioned, not by a want of application for schools—had I the means, I could establish more than fifty in a short time—but by a want of means for keeping them up.

*Surishapooram District.*—At the end of October last, when the list of congregations was made up, the number of catechists was forty-five, including four inspecting catechists. A considerable accession from heathenism having taken place among the congregations during the last three months, three more assistant catechists have been appointed; so that the present number is forty-eight.

There are under christian instruction 1,118 families, or 3,902 souls: of these, 332 adults and 243 children, in all 625, have received baptism; and the remaining 3,377 are candidates for that rite. With respect to the state of the congregations, it is rather difficult to speak with assurance. It must be remembered, that though the people are called Christians, yet they are not all real ones. The greater number are not yet baptized; but they have all forsaken idolatry, and are under christian instruction. We have observed, in some, a fear of God, a hatred of sin, a desire to become fit for heaven, a reliance on the grace of Christ, and submission to the will of God, in trouble, sickness, and death. These good fruits, however, are not visible in all; nor, where they are visible, do they exist in an equal degree: there are instances of quarrelling, falsehood, frowardness, love of money, etc. However, we must not despise the day of small things.

I have 29 schools, including 13 catechists' schools. The number of children receiving christian instruction in them is 825; of whom 118 are girls. Of this number 309 are Christians, or children of members of our congregations, and 92 can read the word of God. The remaining 516 children are either heathens, Mohammedans, or Roman catholics. Of these 111 are in the reading-class, so that the number of children who can read is 203. They all receive a strictly religious education.

*Meignanapooram District.*—During the year 1840, the total accession from heathenism is ninety-eight families, containing 310 souls. This number, and the congregations which were transferred by the Rev. J. J. Muller, make the total of souls under my care 2,956. Of this number, 829 are baptized, and 145 have been admitted to the Lord's-supper.

The congregations, with few exceptions, have given me but little trouble, and many of them have greatly improved in christian knowledge. There is much more order and seriousness observable in the conduct of the majority, so that I have greater reason to thank God, rejoice, and take courage, than to despond on account of the failures of a few. Two congregations, which have always been considered unsatisfactory, chiefly because they were mixed in the same villages with heathen who were their near relatives, have been for some months in a disturbed state. The unhallowed influences of their heathen neighbors would forever have frustrated our efforts, had not some vigorous step been taken.

My schools remain steady, numbering 600 children. I have a vast number of applications on all sides for schools, and could at once double the number, were there eligible masters and funds to pay them. During the half-year, I have had several public examinations of my schools at different places in the district, and the result has proved highly satisfactory. On an average, about one third of the whole number instructed can read the Scriptures fluently, and repeat very comprehensive catechisms upon the doctrines and history of Christianity. What a blessing must these schools prove to the rising generation! Supposing each child to remain two years on an average, in a few years how large a number will have been brought to an acquaintance with the truth, as delivered in the holy Scriptures! Their hearts will be as the fallow ground, ready, by and by, to receive the seed of the word when preached to them. There will be a great deal of knowledge upon which we can work, and many evangelical principles inculcated, which, though lying dormant for a time, will be appealed to with immense advantage, in arguing with them upon the comparative merits of heathenism and Christianity.

*Cottayam.*—Rev. Henry Baker says,—The two congregations in the district are small, but his lordship confirmed from thirty to forty persons at each place.

Apostolic example and precept agree in shewing, that planting and watering are both our duty, if we look for increase from God. The best of our people are but children in religious attainments, and have not only need of line upon line, precept upon precept, to inform their minds, but also of the watchful eye of their pastor continually over them, to prevent their straying, and of his active exertions to seek them out, and to bring them back, when they have strayed.

In this district there are eleven schools, with an average attendance of 312 scholars.

*Cochin.*—Rev. H. Harley writes,—The average number of persons attending the means of grace every Lord's-day, in the English congregation, is about 250, and about 90 in the native. The average number of communicants is 75. The sacrament has been regularly administered on the first Lord's-day in each month. The bishop of Madras arrived here on November 20th, and remained ten days. Out of 72 candidates who applied for confirmation, I presented 55; 7 English, 7 Portuguese, and 41 natives.

The total number of boys attending the school amounts to 89; 43 protestants, 39 Roman catholics, 5 heathens, and 2 Jewish boys. The Jewish boys commenced attending on the first of November last, and are learning well.

#### RELATION OF THE CHURCH MISSIONARY SOCIETY TO THE ESTABLISHED CHURCH.

THE Church Missionary Society is supported by the evangelical portion of the English national church, and has been in existence about forty years. It has ever been strictly a voluntary association—using the word *voluntary* to distinguish it from those societies that depend for their existence directly upon ecclesiastical bodies, and are directly controlled by them. It is interesting to observe how, within the present year, the ecclesiastical relations of this society have been adjusted. It is offered the full and public sanction and support of the archbishop of Canterbury, primate of the Church of England, and of the bishop of London, and virtually of the archbishops and bishops of the church generally, if it will agree to refer all matters of an ecclesiastical nature to a council of bishops. In this there is no sacrifice of principle or of independence required, and none yielded. The society remains, as much as ever, a voluntary association, and expressly asserts and maintains its unimpaired right and duty to determine the condition of its own membership, to collect and administer its funds, and to appoint and direct its missionaries; and the state of opinion among its numerous patrons, appears to require this. Its receipts the past year were four hundred and thirty-nine thousand dollars.—This advance on the part of the authorities of the national church, appears to have been owing, in part at least, to the late popish developments in that church in the form of Puseyism, rendering union and co-operation in all those who were opposed to it, of the utmost importance to the general safety. Indeed, what better expedient could be adopted for throwing off that superincumbent mass of error, than by identifying with the church the great, spiritual, evangelical agencies and influences of the day?

There have been similar proceedings in relation to the London Society for Promoting Christianity among the Jews, which is also

episcopal. That society, in order to secure the sanction and patronage of the archbishops and bishops of the United Church of England and Ireland, adopted the following resolution on the 21st of August; viz.

"That all questions relating to matters of ecclesiastical order and discipline, respecting which a difference shall arise between any colonial bishop, or any bishop of the United Church of England and Ireland, in foreign parts, and the committee of the society, shall be referred to the archbishops and bishops of the United Church of England and Ireland, whose decision thereon shall be final."

Upon this the archbishop of Canterbury accepted the office of Patron to the Jews Society; which, however, gives him no direct control over the proceedings of the institution.

In view of the facts above stated concerning the Church Missionary Society, the Rev. Edward Bickersteth remarked as follows at the last anniversary of the society:

I look with peculiar joy, amidst all the difficulties through which we are passing, at the progress of real union in the Church of Christ; and, notwithstanding all the jarring disputes on every side, I cannot but entertain the hope that all who love the Lord Jesus Christ in sincerity are more and more uniting themselves together, and combining on the side of truth against error. I cannot but also feel, that this progress of union is not in the depreciation either of the fathers of the christian church in the early centuries—to whom we owe a great debt of gratitude; still less is it in the depreciation of the reformers of our church, the Jewels, Latimers, Cranmers, and Riddleys—to whom, under God, the church owes a still higher debt of gratitude; for to them God vouchsafed increased, greatly increased light and strength, to maintain and bear testimony to the great truths of the gospel of Jesus Christ. I cannot but perceive that every where throughout the world the churches of Christ are coming more and more to see that the Bible, and the Bible only, is the grand standard of divine truth; and we will not be turned aside by any respect for antiquity from that scriptural foundation which our church has laid in Zion.

In proof that not only in our own land is the desire for union spreading, I will read you an extract from a letter recently received from the bishop of Calcutta, shewing an entire correspondence of feeling with the noble chairman and the bishop of Winchester, as they have this day expressed themselves in your hearing:—"I have been, with peculiar earnestness," says bishop Wilson, "aiming at the union of our church societies and the clergy in the affectionate bonds of fraternal love—not sinking differences; but allowing them their full play—not amalgamating societies, but letting them work with their several committees, secretaries, etc.; taking advantage of the trials and persecutions which our church has had to suffer, to bind our societies and their members more closely to one another in spiritual affection, on broad, safe, holy, evangelical grounds."

The Hon. and Rev. Baptist W. Noel also said—

However much I may be prepared to agree with the noble lord in the chair, respecting the high value of the patronage to which his lordship has referred, I rejoice to observe that his lordship, the committee in their report, and the right Rev. prelate who followed, have all agreed in stating, that it must be bought by no compromise of our principles. For forty years the blessing of God has rested on those principles, and we must not change them now. Although grateful for the offer of the superintendence in question, we must recollect that we are invited to enter into certain relations, not with any living individuals merely, but with a succession of official persons. It is to be an official relation, not a relation determined by the worth of individuals. This step must be taken with the utmost caution; because, once taking it, we cannot recede. Whatever honor we may wish to bestow on those to whom honor is due, the power must rest with his lordship and with the committee. Nothing must be done which might bear the effect of fettering our missionaries in preaching the gospel. The movements of this great society must be conducted by men who are themselves imbued with the spirit of the gospel: we must secure that no missionaries shall be sent but those who believe and love the truth; and then we need never fear the loss of his blessing, who has said, 'Go ye into all the world, and preach the gospel to every creature; and lo! I am with you alway, even to the end of the world.'

#### MISSION OF THE AMERICAN PRESBYTERIAN BOARD IN NORTHERN INDIA.

THE Rev. Mr. Jamieson, writing from Sabathu, 9th December, 1840, gives, in the Foreign Missionary Chronicle, the following account of the Protected Hill States.

#### *Boundaries—Number, Origin, and Habits of the People.*

The section of country known by the name of The Protected Hill States may be described generally, as comprising the whole of that part of the Himalaya mountains, which is situated between Nepal on the east, and the river Sutlej on the west; and extending from the plains on the south to the borders of Thibet on the north. It is divided into numerous small districts, the principal of which are Busehar, Jubal, Kyuntal, and the rajaships of Balospur and Nahan, also a number of very small states belonging to rannas, (chiefs). Some of these districts are entirely under British control. The remainder are subject to rannas, or petty rajahs, and only under the protection of the company, for which they pay an annual tribute.

The population of the Protected Hill States cannot be easily calculated. The scattered state of the villages, and the prejudice of the rajahs and chiefs against having their people numbered, render it a difficult task. Their proneness to exaggerate also makes the data afforded by the natives very uncertain. The population may, however, be estimated at about four or five hundred thousand.

The lower hills were doubtless peopled by emigrants from the plains, and that at a very early period. All traditions, however, respecting the mother country appear to be lost, and no records refer to it. The first settlers, like the dwellers on the Alps, were likely driven by

persecution or by oppression to the fortresses of the mountains, or they may have preferred a residence in their secure valleys, to the more exposed cities of the plains. The present inhabitants are very similar to their Hindoo brethren in religion, customs, and language. They are generally of a middle stature, well made, and robust. Their skin is smooth and of a lighter color than the people of the plains. Their countenances are mostly agreeable, open, and frank, uniting in their expression mildness and vivacity. Many of the young females might be called beautiful in any country, but when they arrive at years of maturity, they generally lose almost all traces of beauty. This is owing to their having to undergo the labors of the field as well as the drudgery of the house, spinning, weaving, etc. The people of the higher hills are evidently of Tartar extraction. They are short of stature and stout, with broad faces and high cheek bones. Their eyes are black and small, with long pointed corners, and oblique like a pig's. The expression of their countenances is generally disagreeable, and manifests much deceit; but this is not their character: their hair is long and black.

The dress of the inhabitants is one well adapted to the climate. That of the men consists of a kind of frock-coat made of coarse woollen cloth, just the color of the wool, often double, reaching to the knees; a pair of trousers in the shape of drawers, and a girdle of the same material tied over the waist of the coat. For the feet they have short boots soled with leather. The common head-dress is a ring of black cloth, with a flat top of the same. With the exception of the head-dress, that of the women is much the same as the men's, only of a lighter material usually. Many of them have no other covering for their heads, than their hair, which they wear very long behind, and ornament it with a variety of shells, and smooth, colored stones, from the size of a half dollar to that of a shilling piece. These they wear on a string, sometimes two feet long, and suspended from the crown of the head down the back. Many of the women who labor in the fields leave all parts of the body above the waist perfectly exposed. The children go naked to the age of six or eight years, or even longer. The more respectable men among them, wear shawls made of goat's hair, loosely thrown over their shoulders, and earrings of gold. Their wives and daughters dress much as the respectable females do in the plains.

Bread of wheat or Indian-corn flour, made into thin cakes, and eaten with ghee and vegetables, form the principal food of the hill people. It is only on particular occasions the poor indulge themselves with animal food. Brahmins and all castes eat the flesh of he-goats, white sheep, wild hogs, wild fowls, and fish. The art of cookery has made but little progress among this people. The usual way of preparing a goat or sheep is to roast it whole, over a large fire with the hair, skin, and all the appurtenances until it is eatable. Sometimes the raw meat is cut up fine and prepared with vegetables.

#### *Character and Employments, Language, and Religion.*

The people of the Hill States are much more industrious than those of the plains. This is probably owing to their invigorating climate, and their greater difficulty in obtaining a livelihood among their rocky and sterile hills. They

are also of a more cheerful and peaceable disposition, and more courageous—have fewer prejudices, and less craftiness. They are, however, under the influence of a dark and enslaving superstition, from the shackles of which they are never for a moment free. Their bewildered imagination peoples every dale, and cave, and grove with genii, and often leads them to suspect each other of secret intercourse with demons. Hence they have frequent recourse to charms, and spells, and enchantments.

Hospitality is practised to a considerable extent; but a reward is always acceptable from a stranger. Lying and theft are likewise less common than on the plains.

The habits of the people of the upper and lower hills differ as much as their personal appearance. The former resemble the Thibetans more in their customs than they do the people of Hindostan; while the latter scarcely differ from their Hindoo brethren. They all usually reside in villages of five houses to two or three hundred. These are regulated both as to size and number by the nature of the surrounding country. If there be much arable land, the villages are large and numerous; if not, they are small and scattered. The villages in the interior of the mountains are much neater than they are on the plains. Many of the houses are two stories high and quite spacious; they are generally built with dressed stones, interlaid with hewn timber to bind them together, instead of mortar. They are for the most part covered with slate, and surrounded by a high piazza. The under story is a stable with all its concomitants, and in the upper a few old filthy mats on a filthy floor, a few old earthen lamps in the interstices of a greased and smoked wall, an old family kukka, or vessel for smoking, and a coeval bedstead, together with a few cooking utensils, constitute the whole household furniture. Almost every village has its temple or devasthan, attended by a number of faquirs or brahmins, who live by the altar. These are built after the fashion of the dwelling-houses, but more costly, and always surmounted by a high steeple and flag. With the exceptions of a few priests and shop-keepers, the mass of the people are farmers. Men, women, and children of various castes and ages, may all be seen laboring together in the same field.

The language of the hill tribes under British protection is chiefly Hindoo, but very much corrupted, so much so that the Hindoos of the plains can scarcely understand it. Their spoken language abounds with gutturals and nasals, and is announced in a mincing and singing tone, which renders it difficult to be understood.

The dialects vary in different districts, as much, if not more, than those of the several parts of England or America.

The religion and literature of the Protected Hill States are essentially the same as those of Hindoos in other parts of Hindostan. The inhabitants of the outer ranges consider themselves even more orthodox than their brethren of the plains; but the tenets and practices of those in the interior have become contaminated with budhism. The commonly received shastras, such as the Bhagawat, Ramayan, etc., are the fountains of their religion.

Caste, however, has a much lighter hold on the minds of the people than it has on the plains.

Of a future state of rewards and punishments, or of sins, and holiness, these people seem to have scarcely any conception.

They imagine the spirit, after the dissolution of the body, will depart far away to the summit of some high mountain, and there wander among lonely rocks and caves, until it obtain some new birth.

The idea of an immediate interposition of supernatural agents in human affairs possesses an unbounded dominion over their minds: yet, as they assimilate the nature of their presiding divinities to their own depraved practices and passions, this belief has no conservative influence on their conduct. All their prayers and worship at their temples, they say, are for temporal blessings; such as good crops, prosperity in business, children, health, etc. Their past sins, they say, can be pardoned only by bathing in the Ganges, at Hardwar, or other sacred places. The practice of daily ablutions, so strictly observed by the majority of Hindoos, and so necessary for personal cleanliness, is almost entirely neglected by the hill people. Their clothes and persons are, therefore, extremely filthy.

#### *Agriculture and Implements of Husbandry.*

The whole surface of the country is very broken and precipitous. Many of the higher hills consist of little else than large masses of rock, apparently thrown together in a confused state by some mighty convulsion of nature, and here and there thinly strowed over by a light gravelly soil, on which a coarse kind of grass in the rainy season is ever seen. A few on their northern sides are covered with verdure, and rich with abundant forest trees. The lower hills often afford good pasturage, and wherever practicable they are covered with terraced patches of cultivation. The valleys are very numerous, and generally fertile; they are, however, much broken by deep ravines, through which flows excellent water. Many of them bear populous villages, amid orchards and neat little plantations. Several of the villages are eight thousand feet above the level of the sea.

The productions of the Protected Hill States are wheat, barley, buckwheat, dal, rice, urd, mas, batu, potatoes, and various kinds of pulse, such as are common on the plains. Also apples, peaches, apricots, grapes, and walnuts. Iron, copper, lead, and rock-salt are likewise found in several places.

The implements of husbandry of the hill people are essentially the same as those used on the plains.

A billet of wood about three feet long and six inches broad at one end, and pointed with iron at the other, with but one handle attached to it, and drawn by small oxen, is a substitute for a plough. A piece of timber, four or five feet long, and six or eight inches square, dragged horizontally over the ground, serves for a harrow. For digging around rocks, and in places inaccessible to oxen, they have a small hoe, but little larger than a man's finger. This is a specimen of all their implements for agriculture. They are all of the rudest and most trifling description. The little patches of cultivation on the side of the hills are all terraced, and rise one above another like the seats of an amphitheatre. They are usually irrigated by conveying water along small canals from some fountain or rivulet, and discharging it on the fields below, as they require it.

The climate of the Hill States is for the most part delightful. On the lower ranges it is cool in summer, and agreeably cold in the winter.

On the higher, which are, however, but thinly inhabited, it is cold even in summer, and braces up a debilitated constitution, equal to that of any other country in the world. By ascending or descending according to his fancy, a person may suit himself with any temperature he wishes, at any season of the year. He may one hour bask in the scorching rays of an Indian sun, and the next inhale the chilling breezes of her snow-capt mountains.

#### AMERICAN BAPTIST MISSION TO GREECE.

##### *Baptism of a Greek Child.*

WRITING from Corfu, one of the Ionian Islands, under date of September 24th, 1841, Mr. Buell gives the following account of the manner in which infant baptism is there practised by the Greek church, showing how the rites of the christian dispensation are misunderstood and their simplicity lost under a cumbrous weight of superstition and ceremony. Mr. Buell says—

A few weeks since Mrs. B. and myself accepted an invitation from our teacher to be present at the baptism of his child. At five in the afternoon we found the company assembled at his residence, consisting of an associate professor in the university, and his lady; also Rev. Mr. Lowndes, of the London Missionary Society, and his family; besides relatives, the god-father, god-mother, etc.

When the font or laver, a large brazen vessel, had been set in the middle of the room, and the three lighted tapers, to the picture of the virgin Mary, had been placed on the centre-table, it was announced that the ceremony was about to commence.

The deacon, the god-father, and god-mother, stood, each holding a lighted taper. The company arose, and the priest in his sacred vestments entered and took his station at the font.

The most striking things in the appearance of this personage, were his costly gilded robes, put on over the full black gown in which he is uniformly dressed, a small low-crowned hat without a brim, which custom allows him always to wear, his long hair, floating in curls over the shoulders, and a venerable beard, which has been suffered to grow ever since he was inducted into the priestly office.

The child was now brought in the arms of the nurse. The priest breathed three times in its face, and sealed it by making the sign of the cross upon its forehead and breast; then facing the east, he read four or five introductory prayers, three of which were for the exorcism of the evil spirits. They close as follows: "Expel from this child every evil and unclean spirit, concealed and nestled in his heart; the spirit of deceit, of malice, of idolatry, and covetousness; the spirit of falsehood, and of all impurity, which worketh according to the teachings of the devil; and make him a sheep of thy holy Shepherd, Jesus Christ; and a worthy member of thy church—a son and heir of thy kingdom; that, living according to thy commandments, and preserving the seal inviolate, and keeping his garments unspotted, he may attain to the blessedness of the saints in thy kingdom; through the grace, mercy, and loving-kindness of thy only begotten Son; to whom with Thee, and the infinitely holy, blessed, and life-giving

Spirit, be praises, now and forever, in a world without end, amen."

The priest then turned to the west, and put the following interrogatories, each three times, to the god-father, who also facing the west, answered in behalf of the child.

*Priest.* "Do you renounce the devil, and all his works, and all his angels, and all his service, and all his pomp?"

*God-father.* "I renounce."

*P.* "Hast thou renounced the devil, and all his works, etc.?"

*G.* "I have renounced."

*P.* "And do you spit him out?"

Here the god-father spits out the devil three times, as the question is repeated to him.

*P.* "Do you make a covenant with Christ?"

*G.* "I do covenant."

*P.* "Hast thou covenanted with Christ?"

*G.* "I have covenanted."

*P.* "Believest thou on him?"

*G.* "I believe on him, as king, and God."

Here the god-father repeats three times, the "apostles' creed," when a long series of repetitions ends with, "I worship the Father, Son, and Holy Ghost, the indivisible, and consubstantial Trinity."

After some change in his vestments, the priest begins a series of responses with the deacon, of which the following will serve as a specimen.

*P.* "That this child may be planted together with Christ, our God, and become a partaker of his death and resurrection."

*D.* "We beseech thee, O Lord."

*P.* "That he may keep his baptismal garment, and the seal of the Spirit, without spot, and blameless—unto the terrible day of Christ, our God."

*D.* "We beseech thee, O Lord."

*P.* "That this water may be to him the washing of regeneration, unto the forgiveness of sins."

*D.* "We beseech thee, O Lord."

Then follow the consecrating prayers, during which the priest sanctifies the water, and the cup of oil, by breathing upon each three times, taking care to suit the action, so as to make the sign of the cross, and repeating each time the formula, "In the name of the Father, and of the Son, and of the Holy Ghost." Some of the consecrated oil is poured upon the water in the font.

The reading of another prayer concludes these preliminaries, when the child is stripped of all its clothing, and anointed with the holy chrism. The priest dips his finger in the oil, and crosses the principal parts of the body, saying, "The servant of the Lord is anointed with the oil of gladness, in the name of the Father," etc. etc.

The anointing of each separate part has a special significance, (e. g.) the breast—"for the cure of the soul;" the ears—"for the hearing of faith;" the feet—"for the direction of thy steps;" the hands—"because thy hands have made me and fashioned me."

After the chrism, the child is dipped, feet foremost, into the font, and immersed three times, according to the number of persons in the trinity, with the formula, "This servant of the Lord is baptized in the name of the Father, amen,"—"in the name of the Son, amen,"—"in the name of the Holy Ghost, amen." This is the true immersion of the Greeks; "and is," they say, "significant of the three days' burial of Christ, and his resurrection."

The baptism is followed by another anointing similar to the first, in which the child receives "the gift of the Holy Ghost."

It is then clothed with a gown, presented by the god-father with some jewelry, such as earrings or bracelets, attached to it, the priest saying, "the servant of the Lord is clothed with the garment of righteousness, in the name of the Father," etc. etc.

It is then carried round the font, all who are engaged in the ceremony following and chanting, "Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord imputeth not iniquity," and "Whosoever of you are baptized into Christ have put on Christ."

Some collects—such as the first part of the sixth chapter of Romans and the last part of the 28th of Matthew—are then read, and more prayers repeated, when the priest with a sponge wipes the face, hands, etc., of the child, saying, "Thou hast been baptized, enlightened, anointed, sanctified, and washed, in the name of the Father, and of the Son, and of the Holy Ghost, now and forever, amen."

Another improvement upon the simplicity of the primitive ordinance, remains to be mentioned. After an appropriate prayer, the priest takes a pair of scissors, and clips off a lock of hair from each side of the head, always imitating the sign of the cross, and pronounces the formula, "The servant of the Lord is sheared, in the name of the Father, and of the Son, and of the Holy Ghost, now and forever, amen." The locks of hair are intended as the first fruits of the regenerated child, and are presented as an offering unto God.

The remainder of the interview is spent in a convivial way, until the visitors choose to retire. There seemed to be little regard to solemnity during the ceremony; on the contrary, at every considerable pause, the company would fall into a jovial conversation about the scene before them, in which the priest very heartily participated.

On taking his leave, the priest presents the child to the mother, and administers a word of counsel respecting its education in the faith of the church. At length he concludes the ceremonies of the occasion, by making the sign of the cross upon the top of the door, with the smoke of the burning taper, as he passes out of the house.

The age of the child is reckoned from the time of its baptism. In this instance, as it was to be named after the virgin Mary, the christening had been deferred seven or eight months, until the supposed anniversary of the death, or, as the Greeks call it, "the sleep of the virgin." The usual time for the ceremony is on the eighth day, or as soon after as may be convenient. If, before that time, sickness endangers the salvation of the infant, the rite is administered with all possible despatch. Instances of this kind have occurred here even among protestant families. Indeed ministers of the latter faith in this country, in case of the anticipated death of the child, have made as much haste to confer the saving ordinance, as ever did priest of the Greek or the Romish church. I speak what I know respecting this matter.

It may be remarked here, that the relation which the god-father and god-mother hold to the baptized child, is regarded as scarcely less sacred than that of kindred; so that intermarriages are not allowed between the families, until the eighth degree of spiritual relationship.

The use of the chrism in the Greek church, is deemed quite as essential as baptism, and always makes a part of that rite. "It is the second mystery, in which the baptized person receives the graces of the Holy Spirit, and the confirmation of the divine favor which was bestowed in baptism." The holy oil is prepared with great care. The sacred *eikonas*, or the boards on which are painted the likenesses of the virgin Mary and other saints, are used for fuel in heating the oil, in order that it may absorb the divinity as it emanates from these burning idols.

It is upon such superstitions and ceremonies that the Greeks rely for salvation. Their baptism and the intercession of the virgin are the *Alpha* and *Omega* of their religion. It is truly affecting to observe the apparent sincerity and

reverence with which many Greeks of considerable intelligence regard their "holy baptism." A Greek can never be pressed with the subject of a change of heart, without his intrenching himself behind this refuge. "Baptism is the first and most essential mystery, by which a person becomes a member of God's family, and a new creature in Christ, and a partaker of eternal life." "In baptism God gives to a person the forgiveness of sin, through the mediation of the Son; this signifying, that, as the body of the baptized is washed with water, so the soul, by the grace of God, is washed and cleansed from sins, according to the words of our Lord, 'Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.'" Thus reads the church catechism.

## Miscellaneous.

### FESTIVAL OF JUGGERNAUT IN THE YEAR 1841.

THEY who have read the appalling account given by Buchanan of the scenes which he witnessed around the temple of Juggernaut in the year 1806, will not soon forget with what horror they were thrilled by the perusal. The account which follows was written by another eye-witness of these cruelties and abominations, and will show that they remain to this time as a grand illustration of the terribleness of heathenism. This account is taken from the London Missionary Register as abridged from the Calcutta Friend of India.

The car festival of this year was preceded by an unusually large bathing festival. A number of astronomical conjunctions occurring on the day of the bathing, endowed it with the appellation of the "maha-joge." These conjunctions, it is reported, can happen but once in 400 years. To the maha-joge, therefore, the people flocked in very unusual numbers, especially from Bengal and the south; and there could not have been fewer than 125,000 pilgrims, to witness the ceremony of bathing "the world's lord." The people contended with great vigor and patience for a little of the old paint from the idol's body, and for strips of the old cloth which formed his skin during the past year. Very many of the pilgrims remained till the *ruth*.\* At the *natra uehob*, or festival of the eyes, which occurs the day before the *ruth*, the rush into the temple was great; and, notwithstanding the precautionary measure of a temporary railing, several people were crushed; and one or two, I understand, were carried to the hospital in a hopeless state.

On the afternoon of the 21st of June, the idol Juggernaut, with his brother and sister, were rocked out of their temple into their cars. Nearly 200,000 pilgrims formed a dense mass around the spangled wains. The roofs of the temples and houses, and especially the raised

verandahs of the houses, were hung with garlands of evergreens, chowries, and fans, and literally jammed with groups of joyful and smiling faces, all eagerly directing their eyes to the field of interest. This vast crowd was variegated by the presence of most of the Pooree and several of the Cuttack European residents, mounted on gaily-encaparisoned elephants, all anxious to catch the first glimpse of "the world's lord," as he was majestically marched into his superb car, or seated on his throne.

Such was the eagerness of the christian attendants about the cars, and such the intensity of their gaze towards Juggernaut, that they were believed, by the natives, fully to estimate the advantage of an early sight. By this eager attendance, 200,000 natives would depart to their homes, confirmed in the conviction that their European rulers fully and really believed in Juggernaut with all their hearts. This produces a most extensive and injurious effect, and is used as a convincing argument by the pilgrim-hunters, in promoting Juggernaut's glory. Amidst this vast multitude, and the object of its eager attention, Juggernaut was raised upon his car, and a loud and wide and protracted shout of "hurree! hurree!" proclaimed his accession. No sooner was the event thus announced, than a stream of pilgrims set out from the midst of the mass, and thousands of Bengalees left the town.

But amidst all this hilarity and joy, there was that throughout the town, which could not but grieve and shock the feelings of humanity, though rendered obtuse by witnessing similar exhibitions of misery. I passed down to Pooree a few days before the festival commenced, in the very midst of the pilgrims. In crossing the Caljary river, I counted upward of forty corpses and skeletons, in different stages of consumption by beasts and birds of prey. It is true, that these were not all pilgrims, but many of them were; and the remainder had been carried off by that scourge, the cholera, which the influx of pilgrims brings into the province every year. On the road, especially near the resting-places, and in the vicinity of Pooree, many dead and sick pilgrims were lying about. The mortality soon became evident at the town of Juggernaut. The two hospitals presented scenes which it required no ordinary nerves to survey. They were filled with cholera and other patients. Many dead were turned out every twenty-four hours. The myrmidons of these pestilential

\*A *ruth* is a carriage on low wheels, generally drawn by bullocks; but, in this case, by the pilgrims themselves. The term is here applied, not only to the vehicle, but to the car festival generally.

receptacles were, moreover, almost as uncere-  
monious with the miserable sick as with the  
dead. Because the poor wretches could not be  
bathed inside the hospital, these carriers of the  
dead, under the merciful superintendence of the  
native doctor, hauled them to the doors, and  
then literally tumbled them out; and having  
poured cold water over them, dragged them in  
again, with equal tenderness. I saw these  
scenes transacted.

The various golgothas were thickly charged  
with dead. I came, unintentionally almost,  
into the midst of one of these; and, while hold-  
ing my breath, counted between forty and fifty  
bodies, besides many skeletons which had been  
picked by vultures. These birds were sitting  
in numbers on the neighboring sand-hills and  
trees, holding carnivorous festivity on the dead;  
and the wild dogs lounged about, full of the  
flesh of man.

But the streets and lanes of the town, as well  
as the main road, presented many scenes of the  
most appalling misery and humiliation. The  
care of the magistrate, in having the dead re-  
moved, was commendable; for the dead of the  
morning were not to be found in the evening,  
though, alas! others had taken their places.  
Such misery as is here described might be seen  
all over the town, though more prevalent about  
the temple.

When the idol appeared in his car, many  
who were sick, attempted, with the hale pil-  
grims, to make their way out of the town to-  
ward their homes; some on foot, some in doo-  
lies,\* and some in hackeries.† Those on foot  
dropped on the road, and were to be seen  
about the sides of the tanks and under the trees  
at the entrance of the town of Cuttack. Five  
or six were lying almost close to the police-  
station; but the jemadar (superintendent) and  
his assistants were very comfortably eating  
their paun; upon dry and comfortable mats.  
A little remonstrance, however, roused them to  
the assistance of the poor wretches. One of

the sufferers, whom they were made to rescue,  
was a Bengalee female, about middle age;  
who, sensible of the uncleanness her disease  
had produced, and feeling a burning thirst, had  
crawled by little and little to the edge of a  
puckah (brick) tank: she had descended step  
by step into the water, till only her head ap-  
peared above its surface, and, leaning against  
the steps, was fast sinking, and must soon have  
been drowned.

But it would be almost endless to detail indi-  
vidual instances of suffering and death: the  
above will be sufficient as a specimen. The  
state of the miserable creatures on the road  
was, if possible, worse than in the city. At-  
tacked by the cholera, they soon dropped into  
the rear of their company, and remained alone  
and unknown among thousands. Some sat  
down on the road, from which their rapidly in-  
creasing weakness rendered them unable to  
rise. This situation became their resting-place,  
and their dying bed, as well as all the grave  
that many of them had. Others laid themselves  
on the grass beside the road near tanks or  
jeels,|| to which they crept to drink; and I sus-  
pect many perished from inability to ascend  
from these watering places. Every night pro-  
duced numbers of dead at the various resting-  
places, to be cast into the golgotha next morn-  
ing.

I passed through Piplee, one of the principal  
intermediate places between Cuttack and Poo-  
ree; and, seeing the exposures endured by the  
pilgrims, ceased to wonder at the mortality.  
The people, worn out by their journey, without  
shelter, and exposed to the heavy pelting rain,  
laid themselves in rows by the road side.  
Here thousands lay, soaked with rain, till their  
garments were beaten into and mixed with the  
earth. Who could wonder if these should be  
seized with cholera? But I am sure I have  
said enough to convey some idea of the mortal-  
ity of Juggernaut's pilgrims of 1841.

## American Board of Commissioners for Foreign Missions.

### HOME PROCEEDINGS.

#### EXTRACTS FROM CORRESPONDENCE.

From the many replies to the circular issued  
by the Board, in view of the embarrassed state  
of the missions, as laid open at the late annual  
meeting, the following are given as a sample  
of the spirit which pervades them all. Some of  
them contain interesting exhibitions of the great  
and salutary influence which pastors may exert  
over their churches in such a cause. Others  
show what views some of the most intelligent  
and respected laymen in our community enter-  
tain of the missionary work. They are cer-  
tainly most encouraging, and awaken the hope  
that this great enterprise, intrusted to the  
churches by the Lord Jesus, is to be carried  
forward with new vigor.

\* Litters covered with canvass.

† The common car of India.

‡ The nut of the areca-palm, lime, and spice,  
wrapped in a betel-leaf, and chewed by the na-  
tives.

#### A minister in Connecticut writes—

I called a meeting of the church for the ex-  
press purpose of taking into consideration the  
crisis at which the foreign missionary work, as  
undertaken by the churches of our connection,  
has arrived. I stated to them the exigencies  
and embarrassments of the Board, and showed  
them that nothing was wanted now which would  
not be wanted again next year. The subject  
was taken up by the brethren with much spirit,  
and with entire unanimity; and a committee  
was appointed to present the object to every  
member of the church, and to the members of  
the congregation generally, for their donations.  
The preparatory arrangements having been  
made, I preached on the promise of the world's  
conversion to Christ, and took pains to show  
that, as the time draws nigh for the fulfilment  
of that promise, there will be a call and a neces-  
sity for greater and greater efforts on the part  
of Christ's people. The collecting committee  
found every where the kindest reception; and  
very few were the individuals in the church or  
in the congregation who did not esteem it a  
privilege to give something. The amount con-

|| A jeel is a shallow lake or morass.

tributed (including \$500 recently given by a few individuals, which was not included in our last year's efforts,) is about \$2,300, the greater part of which, I believe, has been already remitted to the treasurer of the Board.

A layman in the western part of the state of New York writes to the Prudential Committee, after replying to the inquiries of the circular—

It will gratify me to add a few words. I well know how great must be your perplexities and embarrassments. You receive many calls in your extended department, which you feel must be answered, and yet you see your means to be wholly inadequate. I try to feel that your trials are my trials. For, although you sustain a station of such responsibility, you are only the agents of the churches; and if your great work at any time languishes for want of missionaries or means, the blame rests on others, not on you. I have for more than twenty years kept my eyes directed to the operations of the American Board, and it is my full belief that no human agency has ever been conducted in a manner more calculated to deserve and acquire the confidence of all who feel interested. Looking upon you, therefore, now as my agents, I feel disposed to award you only commendation, and to sustain you by every aid and encouragement in my power.

When the churches combined to put forth their efforts through your Board for the conversion of the world, they could see the magnitude of the work proposed. They had distinctly in view the hundreds of millions living without a knowledge of the true God and of the only Savior. It was seen that all these must be evangelized before the objects of the association were fully answered. They knew that many missionaries and much money would be required, and they might have seen that increasing sacrifices and exertions would be called for each successive year. And they hoped that God would greatly bless their efforts, or they knew that all would avail nothing. Now that he has so greatly blessed these exertions and given an earnest of great success, it is painful to see how reluctant the members of churches are to perform what they so solemnly stand pledged to do.

I endeavor to cherish a deep sense of my responsibility in the matter, and although I feel unable greatly to increase my annual contribution, I shall increase it at least twenty-five per cent. I should increase it one hundred per cent, rather than that our operations should be curtailed, or that you should so suffer for means. I am gratified to find those around me who feel as I do; and I venture to believe that this feeling will yet pervade the churches.

Although practically it is wise and prudent and necessary that you proceed cautiously and only so far as the churches will advisedly sustain you; yet, in your general calculations, I think you may expect, that, notwithstanding present discouragements, you will yet be required to much enlarge your operations, and that God will open the hearts and hands of his children, so that the requisite funds will each year be furnished.

A father in the ministry in Massachusetts says—

I have now the satisfaction to state that my people will add, at least, seventy-five per cent to the contributions of the last year; and I have a sanguine hope that they will be doubled.

I have cherished, from the first, a degree of confidence that the present exigencies of the Board, and the consequent appeals, in various forms, to our churches, would, with the blessing of God, awaken a spirit which will not only meet the present demand, but pour into the treasury much augmented contributions in future. Should it be otherwise, we shall certainly be a very guilty people.

The next is from a minister in New Hampshire, in time of a revival—

I took an early opportunity, however, to read a part of your proceedings to my people, and can truly say I have never witnessed so much deep feeling on any subject since my connection with the church, as the statement of the present condition of your society produced. We resolved on doing what we could. We have collected \$100, which we send to your treasurer, and hope in the course of the year to send you as much more. And although this is but the widow's mite, compared with the contributions of some of our larger churches, yet I believe few churches have made greater sacrifices in their contributions than ours, and very few, I am sure, have done it more cheerfully. Your letter came while we were enjoying in an unusual degree the Spirit of God, and the influence of it on the people was most happy. It greatly quickened them in their religious feelings, and the church seemed to receive a new impulse. They seemed happy that God was permitting them to work together with him in bringing the world to the knowledge of the truth as it is in Christ Jesus. You will please then accept the small sum which we send you, with the assurance that our hearts go with it. We sympathize with you in your trials and unceasing solicitude, which we know you must have in view of the present embarrassed condition of your society. We pledge our prayers and christian sympathy to our brethren who are bearing the burden and heat of the day in foreign lands. And we will not be backward in contributing our share in supporting the operations of the Board to any extent which you may deem it judicious to extend them.

A layman in Massachusetts writes—

I duly received the circular letter, addressed by the secretaries of the American Board to those of its members who were not so fortunate as to be present at its annual meeting, and reply with great readiness to the three inquiries proposed by it in the affirmative.

The course taken by the Board, as well for its relief from the pressure of its present burdens, as to secure for it the co-operation of the christian public in such an extension of its plans, as may from time to time be urgently called for, strikes my own mind as exceedingly judicious. After all, however, it cannot be too strongly impressed upon the friends of missions, that what is essentially needed is not an occasional and a sort of spasmodic effort, exciting dissatisfaction and disgust, on account of its frequency, but the manifestation of a steadily increasing desire, on their part, to aid, as they

are able, in the great work of evangelizing the world. Any thing short of this will lead to constant embarrassments and perplexities, as without it no enlargement of missionary operations can be safely attempted, the committee always being at a loss what amount of receipts may be reasonably regarded as certain, and what aggregate of moneys, therefore, they may reasonably consider themselves as authorised and even required to expend.

Having been a good deal occupied for a few weeks past in soliciting and collecting, in the central parts of the town, subscriptions for the Board and other kindred institutions, I have been much gratified by observing the prevalence of a much better spirit among our inhabitants, than I have ever before known to exist. The subscriptions I have obtained for the Board for the coming year have averaged about sixty-six per cent beyond those of the current year. Who can tell but that the pressure you have felt, heavy as it has been, may awaken the churches to such just conceptions of their duties and even privileges, as to be the occasion hereafter, on your part and ours, rather of gratitude, than regret!

A layman in Michigan writes—

I answer to the first question, that the pecuniary embarrassments of this state have been so depressing, that it has been impossible for me to contribute as much as I otherwise should have been happy to do; but I will say that the church here of which I am a member, last year gave about \$80. I will pledge for it during the year ending in August next, \$150; and with the feeling that now exists in our church, I think we may contribute \$200. And I will raise my own subscription to fifty per cent, if I possibly can do so, by sale of lands or any other property I have, even at a sacrifice.

From another minister in Massachusetts the following has been received.

As I know you are anxious to learn how the churches respond to the call from the Board, before your meeting in New York, I write now, just to say that our subscriptions and collections, thus far, amount to something over six hundred dollars. All this will be finished up and the money sent on soon. Our last collection amounted to \$325. You asked for twenty-five per cent above that sum. We have made it nearly one hundred per cent. This is doing pretty well for us, considering what has been done heretofore; and especially, considering that we are making an effort to pay off a debt of about \$3,000, which still remains on our church.

This offering to the Board is made most cheerfully by our people. I have preached and talked much on the subject of missions for months past; and I rejoice in being able to say that there has been most evidently a rising of the missionary spirit among us.

I think I can truly say that my own interest in the subject, although it has been at no time very small, was never greater than it is now. The importance of this blessed enterprise seems to be growing in my estimation every day; and I sometimes love to devote my life, in some way, more actively to its prosecution.

## RECENT INTELLIGENCE.

### DECEASE OF REV. GEORGE CHAMPION.—

After completing his theological studies at the Andover Seminary, in September, 1834, he embarked at Boston in December of that year, with the first company of missionaries from this country to Southern Africa, and with two associates he commenced the mission among the Zulus near Port Natal. Here he remained till the irruption of the Dutch emigrants from the Cape Colony and the consequent hostilities with the Zulus, interrupted the labors of the missionaries and compelled them to leave the Zulu country. The impaired health of Mrs. Champion induced him then to return to the United States, where he arrived in February, 1839. As the health of Mrs. C. remained inadequate to the exposures of a missionary life in Africa, Mr. Champion spent about two years preaching to a small congregation in Massachusetts, retaining his connection with the Board, and hoping that the way would still be opened for his resuming his missionary labors in Africa, to which he was much devoted. But the Lord had otherwise determined. Early last summer disease was found to be fastening on him; and in the autumn, he embarked with his wife for Santa Cruz, hoping that the change of climate might restore him to vigor again. But on the 17th of December last, his spirit gently and unexpectedly took its flight.

To the missionary work—especially in Africa—his strength, and property, with which Providence had liberally furnished him, were in an exemplary manner devoted.

He was a native of Colechester, Connecticut. His age was thirty-one years.

**DECEASE OF MRS. HOYT.**—Mrs. Esther Hoyt, widow of the late Rev. Ard Hoyt, formerly of the mission to the Cherokees, died at the residence of her son, Rev. C. A. Hoyt, in Elizabethtown, Delaware co., Indiana, on the 3d of October last. Mrs. Hoyt was about sixty-eight years old. Her native place was Southbury, Connecticut. Her husband was settled in the ministry at Wilkesbarre, Pennsylvania, which place they left in November, 1817, and arrived at Brainerd in January, 1818. She continued in the mission, her husband having died in February, 1822, until April, 1834, when her infirmities and the disturbed state of the mission induced her to remove and reside with a son-in-law in the state of Ohio. During her last sickness she was sustained by the piety which had animated her in her missionary labors, and death seemed to be to her no unwelcome messenger.

**NESTORIANS.**—Rev. Justin Perkins and wife, of the station at Ooroomiah, arrived at

New York, January 11th, in the brig Magoun, having left Smyrna September 24th, and been on the voyage 109 days. The long continued ill health of Mrs. Perkins and the hope that a voyage and a visit to her native country and climate might restore her to her usual strength is the reason of their leaving their interesting field of labor. Mar Yohanna, one of the most intelligent of the Nestorian bishops, and also an early and enlightened friend of the mission, accompanied Mr. Perkins to this country. He comes at his own expense, having long been strongly desirous of seeing a people whose systems of education and government, and whose habits and arts of life, he had learned were so different from those of his own.

**BORNEO.**—Mr. Doty writes from Pontianak, 6th September, that Mr. Pohlman arrived there from Java on the 5th of August. Mr. Doty had removed his family from Sambas to Pontianak, the latter seeming to present the most encouraging field for his labors, as Montrado continued to be shut up against him.

From Mr. Thomson at Batavia information has been received that the Dutch government of the island have required him to proceed to Borneo, which he was soon to do, and join his brethren there in their missionary labors.

**SINGAPORE.**—Mr. and Mrs. Ball were still at Macao on the first of July, and the health of Mrs. B., the state of which had induced them to visit that place, had considerably improved.

**SANDWICH ISLANDS.**—The ship Gloucester, which carried Messrs. Dole and Bond as a reinforcement to the Sandwich Islands mission, and Messrs. Paris and Rice, destined to the Oregon mission, arrived at Honolulu, on the 21st of May last, having, including detentions at Rio Janeiro and Valparaiso, been on the voyage 190 days. All were in good health.

On account of some difficulties in the way of prosecuting missionary labors in the Oregon country, and especially of extending that mission, together with the urgent call for more laborers at the Sandwich Islands, it was deemed advisable that Messrs. Paris and Rice should remain at the Islands till they should receive instructions from the Committee.

Communications from this mission just received will be inserted in the next number.

**OREGON MISSION.**—On the 2d of June, 1841, Mr. Smith writes from Fort Vancouver, that on account of the protracted ill health of Mrs. Smith, he had been obliged to leave his station at Kamiah and resort to that post for medical aid and advice. Mrs. Smith was gradually improving in health. Commodore Wilkes of the exploring squadron was then at Vancouver.

## Donations,

### RECEIVED IN DECEMBER.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	105 00
<i>Board of Missions in German Ref. chh.</i>	
J. Bessore, Tr.	500 00
<i>Addison co. Vt. Aux. So. A. Wilcox, Tr.</i>	
Middlebury, S. Stoddard, to constitute	
SOLOMON P. STODDARD an Hon. Mem.	
100; W. Bass, 50;	150 00
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
South Wellfleet, I. P.	5 00
<i>Berkshire co. Ms. Aux. So.</i>	
South Egremont, J. Bacon,	3 00
Williamstown, Mem. con. in Coll.	
15; a lady, 10;	25 00—28 00
<i>Boston and vic. Ms. Aux. S. A. Danforth, Agent,</i>	
(Of which S. A. Danforth, 10; do. 1; a fem.	
friend, 3; fine-st. inf. sab. sch. 3,25;	
a lady, av. of jew. 3;)	368 00
<i>Brookfield Asso. Ms. A. Newell, Tr.</i>	
Buffalo and vic. N. Y. By J. Crocker, Agent,	200 00
Lockport, 1st presb. chh. 22;	
mon. con. 50,26;	79 26
Niagara Falls, Presb. chh.	21 00
Youngstown, do.	81 26
	174 52
Ded. dis.	2 23—172 29
<i>Caledonia co. Vt. Confer. of Chhs.</i>	
E. Fairbanks, Tr.	
St. Johnsbury, 2d cong. chh. mon. con.	
25,31; 3d do. mon. con. 14,53;	39 84
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Gilsum, Contrib.	23 95
Keene, Ia. 92; a friend, 2;	94 00
<i>Nelson, 1st chh. gent. and la.</i>	
which constitutes Rev. ALAN-	
son Rawson, of Roxbury, an	
Hon. Mem. 72,37; Harrisville,	
gent. 20,50; la. 10,23; mon.	
con. 6,68;	109 78
Stoddard, Chh. and so.	90 00
Swansey, Mr. Rockwood's so.	34 50
R. S. II.	50 00
	332 23
Ded. expenses paid by aux. so.	1 23—331 00
<i>Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.</i>	
Jericho, P. Stiles, 4; Mrs. F. J. I;	5 00
<i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>	
Brunswick, Mon. con.	50 00
Durham, Indiv. of cong. chh.	15 00
Falmouth, 1st par. mon. con. 19;	
R. Merrill, 16;	35 00
Gorham, Benev. so.	50 00
<i>Harrison, A friend, a thank. off.</i>	
for Armenian misa.	23 50
Norway, A friend,	3 00
<i>Portland, 2d par. special effort,</i>	
606,58; mon. con. in do. 85,65;	
3d par. special effort, 235;	
High-st. chh. and so. do. 600;	
mon. con. in do. 35,94;	1,562 47
<i>Pownal, Cong. so. which con-</i>	
stitutes Rev. ARIEL P. CHUTE	
an Hon. Mem.	65 27
<i>Waterford, W. W. Green, 8;</i>	
Rev. L. Ripley, 2;	10 00
<i>Windham, Mon. con. which</i>	
and prev. dona. constitute	
Rev. WILLIAM WARREN an	
Hon. Mem.	29 31—1,836 55
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Newbury, Belleville, Mon. con.	50 00
Newburyport, Mr. Stearns's so.	
162,14; Dr. Dana's so. 113;	275 14
West Bradford, A friend,	10 00—335 14
<i>Essex co. South, Ms. Aux. So. C. M. Rich-</i>	
ardson, Tr.	
Gloucester, W. par.	8 00
Manchester, Evan. cong. so.	8 69
Marblehead, Mon. con.	15 00

Salem, United mon. con. 21,72;	
Howard-st. chh. do. 9,75;	31 47—63 16
<b>Fairfield co. East. Ct. Aux. So. S. Sterling, Tr.</b>	
Danbury, E. T. Hoyt,	102 81
<b>Fairfield co. West. Ct. Aux. So. C. Marvin, Tr.</b>	
Norwalk, Cash,	10 00
Westport, Cong. chh. and so.	
special effort, 61; mon. con. 29;	90 00—100 00
<b>Genesee and vic. N. Y. By C. A. Cook, Agent,</b>	
Almond, Presb. chh.	9 48
Dansville, Presb. free chh. 7;	
Village presb. chh. 70;	77 00
East Avon, Presb. chh.	15 26
East Bloomfield, Cong. chh.	278 07
East Palmyra and Port Gibson,	12 00
Elmira, 1st presb. chh.	88 35
Fayetteville,	60 00
Hornellsville, Presb. chh.	4 38
Howard, do.	16 81
Lima, do.	56 38
Livonia, Presb. chh. 60,80;	
evan. so. 25;	85 80
Meads Creek,	15 03
Millport, 1st presb. chh. 20,26;	
la. 12;	32 26
Perry Centre, Cong. chh.	21 50
Portageville,	4 97
Prattsburg, Cong. chh. 10; B. B. 5,	15 00
Pultney, Presb. chh.	18 37
Richmond, do.	118 25
Tyrone, do.	25 00
Waterloo, do.	23 00
Wells, Pa. Mrs. H.	3 00
	979 88
Ded. dis.	61—979 27
<b>Grafton co. N. H. Aux. So. W. Green, Tr.</b>	
Canaan, Mr. Pillsbury,	1 93
East Hanover, Mon. con.	23 14
Lebanon, Estate of Nathaniel	
Porter, dec'd, 61,30; mon.	
con. 21;	82 30
Littleton, Rev. L. Worcester,	10 00
Lyme, Cong. chh. and so. 282;	
la. 38;	320 00
Piermont,	13 00
Plymouth, Mon. con.	54 71
Wentworth, 18,92; av. of ring, 25c.	19 17
Rev. James Hobart,	13 00—537 25
<b>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</b>	
Catskill S. S. Day,	16 00
Osbornville, Rev. L. B. Van	
Dyck, 20; indiv. 15;	35 00—51 00
<b>Hampden co. Ms. Aux. So. C. Merriam, Tr.</b>	
Blandford, Mrs. RUTH P. SAGE,	
which constitutes her and	
SARAH R. SAGE, Hon. Mem.	
200; James Henry, dec'd, 25,75;	225 75
Chester, Gent. 16,07; la. 9,40;	25 47
East Granville, Mrs. Barlow,	3 00
East Long Meadow, A friend,	10 00
Long Meadow, S. C. Booth,	10 00
Springfield, 1st so. mon. con.	
50; Miss H. Stebbins, 10; Mrs.	
S. 2,50;	62 50—336 72
<b>Harmony Confer. of chhs. Ms. W. C. Capron, Tr.</b>	
Upton, Cong. so. 47,79; la. 16,10;	63 89
Uxbridge, A friend,	1 00
Westboro', Evan. chh. and so.	
27,81; mon. con. 25,41; G.	
Denny, to constitute Miss	
MARY H. DENNY an Hon.	
Mem. 100;	163 22—228 11
<b>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</b>	
Bristol, Gent.	133 87
Canton, La.	34 42
East Hartford, Gent. 81,25; la.	
123 32; mon. con. 65,66;	270 23
Granby, S. Brook, La.	4 56
Hartford, 4th so. mon. con.	
116,45; coll. 305;	421 45
Hartland East, L. and P. Case,	
15; la. 12,86;	27 86
Suffield, Mon. con.	10 00
West Hartland, S. Goodyear,	10 00
Windsor, La.	51 56
	963 95
Ded. dis. on unc. notes,	9 08—962 87

<b>Hartford co. South. Ct. Aux. So. H. S. Ward, Tr.</b>	
Glastenbury, 2d so. coll.	55 00
Kensington, Gent. 14,82; la. 22,43;	37 25
Marlboro' La. benev. so.	32 57
Middletown, 1st so.	136 87
Newington, Gent. 64; la. (which	
and prev. dona. for Joshua	
Belden and Joab Brace, 40;)	
35,60; young la. Eunice so.	
(of which for Mary L. Deming,	
Ceylon, 20; 30,12; mon. con. 26;	155 72
Portland, Gent. 45; la. 26,16;	71 16
Weathersfield, C. Bulkley, 100;	
R. Hill so. gent. 31,85; la. 40,87;	172 72
Worthington, La.	6 00
	667 29
Ded. dis. on unc. notes,	3,50—663 79
<b>Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.</b>	
Hancock, Gent. 53,50; la. 39,15;	
mon. con. 50,35; D. Kimball,	
10; Mrs. A. Wood, dec'd, 1;	154 00
Hillsboro' Centre, Mon. con.	13 00
Nashua, Mr. McGee's chh. and	
so. 99; sub. sch. class, 2;	101 00—268 00
<b>Kennebec, Me. Confer. of chhs. B. Nason, Tr.</b>	
Albion,	1 60
Augusta, Gent. (of which fr.	
Rev. Dr. Tappan, to consti-	
tute Rev. THOMAS ADAMS, of	
Portland, an Hon. Mem. 50;)	
113; la. 104,67; mon. con.	
43,69; juv. so. 4,75; H. Sew-	
all, 10;	276 11
Pittston, Chh. and so.	10 00
Winslow, Mon. con. and coll.	
18; T. Rice, 26;	44 00—331 71
<b>Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.</b>	
Bath, 1st chh. mon. con.	52 00
Bristol, Fem. soc. cir.	24 00
Thomaston, 1st cong. so. 15,15;	
mon. con. 29,85;	45 00—121 00
<b>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</b>	
Cornwall North, Coll.	46 95
Litchfield, 1st so. a friend,	40 00
New Milford,	278 77
Norfolk, \$50 of am't ack. in	
Dec. fr. C. B. Butler, to consti-	
tute Rev. JOHN F. NORTON	
an Hon. Mem.	
Washington,	4 50
Woodbury North,	82 37
	452 59
Ded. unavailable notes,	221 09—231 50
<b>Lowell and vic. Ms. Char. So. W. Davidson, Tr.</b>	
Lowell, 1st cong. chh. and so. 16,41;	
mon. con. 60,26;	76 67
<b>Merrimack co. N. H. Aux. So. G. Hutchins, Tr.</b>	
Loudon, A friend,	5 00
Pittsfield, A mem. of cong. chh.	10 00—15 00
<b>Middlesex North and vic. Ms. Char. So.</b>	
J. S. Adams, Tr.	
Acton, Cong. chh. coll. and mon.	
con.	24 63
Fitchburg, Asso. 132; relig. char.	
so. to constitute THOMAS	
EATON an Hon. Mem. 100;	
fem. relig. char. so. to consti-	
tute Mrs. LUCY G. THURSTON	
an Hon. Mem. 100;	332 00
Groton, Indiv. for sch. house for	
Mrs. Benham, Bankok, 70;	
asso. 3; a friend, 10;	83 00
Lancaster, Cong. chh. and so.	
to constitute Rev. CHARLES	
PACKARD an Hon. Mem.	50 00
Pepperell, Asso.	145 53
Shirley, do.	20 00—655 16
<b>Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.</b>	
Berlin, Cong. chh. and so.	
to constitute JOSIAH BRIDE and	
GEORGE W. SAWYER Hon.	
Mem.	250 00
Holliston, Cong. chh. and so.	
(of which to constitute TIMO-	
THY FISKE an Hon. Mem.	
100; 200; less dis. 50c.	199 50
Marlboro', Union chh. and so.	

to constitute Rev. GEORGE E. DAY and Rev. SYLVESTER BUCKLAND Hon. Mem. 101.85; mon. con. 23.50; J. Stow, 12;	137 35	prev. dona. constitute Rev. SAMUEL D. DARLING an Hon. Mem.	40 00
Northboro', Evan. cong. so.	110 50	Goshen, Mon. con.	23 46
Sherburne, Cong. chh.	81 00	Hadley, N. par. gent. 28.37; young la. asso. 15;	43 37
Southboro', Juv. cir. of ind.	4 00	Hatfield, Gent. 172.49; la. 110;	282 49
Sudbury, Evan. union so.	166 31—948 66	Middlefield, Gent. 85.37; la. 25.25; mon. con. 32.46;	143 08
<i>Middlesex Asso. Ct. H. C. Sanford, Tr.</i>		Northampton, 1st par. mon. con. 77.76; la. ann. coll. and extra effort, (of which fr. an indiv. to constitute Rev. CHARLES WILEY an Hon. Mem. 50;) 258.90; a friend, 250; do. 150; do. 5; a lady, 15; young la. benev. so. for fem. board. sch. Ceylon, 40; Gothic sem. for fem. sch. in Dindigul, 20; Edwards chh. mon. con. 16.58; fem. benev. so. 45.54; sew. so. 34.25;	912 33
Essex, A friend,	12 00	Norwich, A. P. E.	50
Pettipaug, Mon. con. 51.35; gent. 12.50; Mrs. H. H. 1;	64 85	Plainfield, Contrib.	10 00
Saybrook, Cong. chh.	119 00	Southampton, Coll. 127.31; la. 40.21;	167 52
Westbrook, Rev. W. A. Hyde,	1 00—196 85	South Hadley Canal, Gent. and la. (of which to constitute Rev. HORATIO LALEY, of Monson, an Hon. Mem. 50;)	126 16
<i>Monroe co. N. Y. Aux. So. E. Ely, Tr.</i>		Westhampton, Gent.	27 55
Churchville, La.	26 60	Williamsburg, Gent. 64.43; la. to constitute Rev. D. E. GOODWIN an Hon. Mem. 62.80; mon. con. 31.13;	158 36
Knowlesville, Presb. chh.	91 34	Worthington, Gent. 66.24; la. 26.53; mon. con. 17.37;	110 14
Livonia, Evan. so.	40 00		2,267 88
Mendon, Presb. chh.	54 00	Ded. dis. on unc. notes.	3 60—2,264 28
North Bergen, Fem. miss. so.	11 00	<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Parma and Greece, Cong. chh. to constitute Rev. RALPH CLAPP, of Parma, an Hon. Mem. 50 00		New Hartford, Mrs. C. Risley,	4 00
Pittsford, Presb. chh. which constitutes TIMOTHY BARNARD an Hon. Mem. 108.50; sab. sch. for miss. at Kailua, 27;	135 00	Redfield, A. Johnson, a peasioner, 15 00	
Rochester, 1st presb. chh. 27.89; 3d do. which constitutes JOHN G. PARKER an Hon. Mem. 163.01; Brick do. 134;	394 83	Sherburne, J. Lathrop,	5 00
Sweden, Presb. chh.	20 00—753 27	Waterville, Presb. so. mon. con.	45 00—69 00
<i>New Haven City, Ct. By J. Frisbie, Fairhaven, Chh. and cong.</i>		<i>Orange co. Vt. Aux. So. H. Hale, Tr.</i>	
New Haven, 1st chh. and so. (of which fr. A. and M. F. Gardiner, for Abraham and Mary Francis Gardiner, Ceylon, 62;) 1,500; united so. 146.75; mon. con. in do. 51; Chapel-st. chh. and so. 164.89; sab. sch. 25; mon. con. in Yale coll. 19.31; do. 3d chh. 8; a friend, 100; ded. dis. 3.28;	2,011 67—2,076 67	Bradford, Gent. 33.04; la. 29.36; chil. of mater. asso. 2.12;	64 52
<i>New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.</i>		Fairleece, Rev. D. Blodgett, 10; Mrs. F. C. Blodgett, 10;	20 00
Brantford, Gent. 42.69; la. 5; a friend, 25;	72 69	Newbury, Cong. chh. and so. which and prev. dona. constitute Mrs. SERENA J. W. CAMPBELL an Hon. Mem.	72 50—157 00
Guilford, Gent. 104.04; la. 49.76;	153 80	<i>Otsego co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.</i>	
North Guilford, Gent. 49.28; la. 42.33;	91 61	Cherry Valley, 1st presb. chh. 65.15; mon. con. 84.45;	150 00
Wallingford, Chh. and so.	104 52	New Berlin, 42; la. special effort, to pay debt of the Board, 30;	72 00—222 00
	422 62	<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	
Ded. dis. on unc. money, 15.20; paid by aux. so. 38c.	15 58—407 04	Abington, 1st par. la. benev. so. 28 00	
<i>New London and vic. Ct. Aux. So. C. Chew, Tr.</i>		Braintree, S. par. coll. 20.93; mon. con. 14.71; W. S. Thayer, 25;	60 64
Stonington, 2d cong. so.	137 00	Easton, Cong. so. 28; mon. con. 23; 51 00	
<i>New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.</i>		Hanover, Mon. con.	5 00
(Of which fr. la. of Mercer-st. chh. 140; prev. ack. fr. do. 296.91; Rev. W. Belden, Jr. for William M. Belden, Ceylon, 20; T. Ritter, for Thomas Bend Ritter, Ceylon, 40; A. Van Nostrand, for Hannah Goldsmith, Dindigul, 15; Brooklyn, 3d chh. 220;)	1,436 53	North Bridgewater, 1st par. gent. and la.	85 37
<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>		Randolph, 1st par. mon. con. 45.60; E. par. la. to constitute Rev. SAMUEL HARRIS an Hon. Mem. 60;	105 60
Brookline, A friend,	12 50	South Abington, A friend,	5 00
Dedham, 1st chh. a few indiv.	26 00	South Weymouth, Fem. char. so. and others, to ed. youth for the min. at Sandw. Isl.	39 00—379 61
Dorchester, Juv. miss. asso. a bal.	9 00	<i>Penobscot co. Me. Aux. So. E. F. Duren, Tr.</i>	
Dover, Miss P. White,	5 00	Bangor, 1st par. cong. chh. and so. (of which for miss. sch. 12.50;) 92.93; Hammond-st. cong. chh. and so. 61.50; sab. sch. for Mr. Hamlin's sch. Constantinople, 62.05;	216 48
Roxbury, Mon. con.	11 22	Brownville, Cong. chh. mon. con. 15 60	
Stoughton, 1st cong. chh. and so. coll. to constitute Rev. HENRY EDDY an Hon. Mem. 53; fem. benev. asso. for ed. of hen. chil. 17;	70 00	Hampden, Cong. chh. and so.	72 00
West Medway, R. C. S.	50	Milo, Cong. chh. mon. con.	4 10—308 18
Wentham, S. Druce,	5 00—139 22	<i>Pilgrim Aux. So. Ms. Rev. R. B. Hall, Tr.</i>	
<i>Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.</i>		Halifax, Fem. char. so.	13 00
Amherst, 1st par. gent. 10; S. par. coll. 100;	110 00	Kingston, Evan. cong. chh. and so.	4 76—17 76
Belchertown, Cong. chh.	69 00		
Chesterfield, Coll. 40.90; a friend, 2.82; Mrs. C. 50c.	43 92		
Cummington, 1st par. gent. and la. 34; mon. con. 6; which and			

**Rockingham co. N. H. Confer. of Chhs.**

J. Boardman, Tr.	
Brentwood, Rev. J. Ward,	5 00
Derry, 1st cong. so. which con-	
stitutes ABRAHAM MILLETT	
an Hon. Mem.	100 00
Epping, Mon. con.	4 65
Exeter, 1st chh. and so. 250;	
av. of ring, 87c. 2d do. 100;	
united mon. con. 75.57;	426 44
Londonderry, Presb. so. mon.	
con. 43.80; gent. 28.70; la.	
25.50; which constitutes Rev.	
TIMOTHY G. BRAINERD an	
Hon. Mem.	108 00
Nottingham, Mon. con.	8 35
Pertsmouth, Mr. Holt's so. 300;	
la. 32.71; a friend, 12;	344 71
	997 15
Ded. not sent,	1 00—996 15
<b>Essex co. Vt. Aux. So. J. D. Butler, Tr.</b>	
Fairhaven, Cong. chh.	80 34
Pittsford, MARY LEACH, which	
and prev. dona. constitute her	
an Hon. Mem.	50 00
Rutland, Gent. 140.27; la. 74.02;	
mon. con. 71.37; W. Page, 250;	535 66
Tinmouth, Cong. chh. mon. con.	24 52
Wallingford, Cong. chh.	10 00
West Rutland, Miss L. B. 5;	
Lower Falls, mon. con. 11;	16 00—716 52
<b>Stafford co. N. H. Aux. So. E. J. Lane, Tr.</b>	
Durham, Cong. chh. and so.	71 60
<b>Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.</b>	
Claremont, Mon. con.	30 00
<b>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</b>	
Norton, A legacy fr. H. Chapin, dec'd,	
which constitutes Mrs. LABAN M.	
WHEATON an Hon. Mem.	100 00
<b>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</b>	
Union, Cong. so.	35 00
<b>Valley of the Mississippi, Aux. So.</b>	
G. L. Weed, Tr.	
<b>Western Reserve aux. so. By Rev.</b>	
H. Coe, Agent,	
Ashtabula co. Ashtabula, H. C. S. 75c.	
Austinburg, 30.86; Rev. T. Tenney	
and fam. 10; J. M. Case, 15; L. B.	
Austin, 10; Jefferson, 1.94; Kings-	
ville, 13.85; A. N. 3; Morgan, 8.68;	
G. W. St. J. 10; G. W. Q. 10; L. C.	
1; Orwell, E. and fam. 5; a fem.	
friend, 3; Rome, 5.37; Cuyahoga co.	
Brecksville, A. Adams, 10; Geauga	
co. Burton, 19.53; Rev. D. Witter,	
12; P. Hitchcock and fam. 13; Ches-	
ter, which and prev. dona. consti-	
tute Rev. ALVAN NASH an Hon.	
Mem. 44.13; Claridon, 3; Lake co.	
Centreville, 8; Madison, Special	
effort. 15; Unionville, Mon. con. 11;	
C. P. Stratton, 10; Medina co. Wads-	
worth, Rev. A. K. W. 1; Portage co.	
Aurora, O. Spencer, 40; Nelson, 4;	
Lydian so. 3; Summit co. Tall-	
madge, La. 27.18; C. Sackett, 10;	
Trumbull co. Mesopotamia, 16.70;	
I. B. Sheldon, 15;	390 99
By T. P. Handy, Agent,	
Cleveland, 1st presb. chh. sab. sch.	
for Truman P. Handy, Ceylon,	
24.65; mon. con. 15.81; H. N. H. 1;	
Miss C. B. 1; Rochester, N. Y., W.	
G. Oatman, 11; Sheffield, Chh. 11;	
Willingly, Mrs. E. Smith, 1;	65 46
<b>Windham co. North, Ct. Aux. So. G. Danielson, Tr.</b>	
Abington, Gent. 29.68; la. 40;	
Rev. N. S. Hunt, 10;	79 68
Brooklyn, Gent. 91.73; la. to	
constitute Rev. HARVEY HYDE	
of Allegan, Mich. and Rev.	
WILLIAM C. GREENLEAF, of	
Auburn, Ia., Hon. Mem.	
100.07; mon. con. 59; Mrs. E.	
Smith, to constitute WILLIAM	
S. SCARBOROUGH, of Thomp-	
son, an Hon. Mem. 100; V.	
Robinson, 50;	400 80

North Killingly, Gent. 88.20; la.	
44.40; fem. benev. so. 5.70;	
to constitute Rev. HENRY	
ROBINSON an Hon. Mem.	138 30
North Woodstock,	262 39
Pomfret, Gent. 169.12; la. 118 42;	
mon. con. 41.44; la. cir. of ind.	
13; sab. sch. 1.12;	343 10
Westford, Coll. 21; mon. con. 4.74; 25 74	
West Killingly, Gent. 102.50; la.	
66.77; la. sew. cir. 35; Mrs. E.	
Danielson, dec'd, 52.22; mon.	
con. 18;	274 49
	1,524 50
Ded. dis. on unc. notes,	1 30—1,523 20
<b>Windham co. South, Ct. Aux. So. Z. Storrs, Tr.</b>	
Plainfield, Gent. 34.94; la. 59.78;	
mon. con. 13.78;	108 50
Voluntown and Sterling, Gent.	
26.50; la. 31;	57 50
Westminster, La.	22 15
Windham, 1st so. gent. 23.25;	
la. 27.10; mon. con. 10;	60 35—248 50
<b>Windsor co. Vt. Aux. So. J. Francis and</b>	
E. C. Tracy, Trs.	
Chester, Cong. so.	11 41
Norwich, S. chh. mon. con.	17 00
Royalton, J. Francis, which	
constitutes Mrs. REBECCA W.	
FRANCIS an Hon. Mem.	100 00
Sharon, Mon. con.	10 00—138 41
<b>Worcester co. Central, Ms. Aux. So.</b>	
A. D. Foster, Tr.	
Worcester, Ichabod Washburn,	100 00
<b>York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.</b>	
Eliot, Mon. con.	15 00
Wells, 1st cong. so. mon. con.	30 00—45 00
<b>Total from the above sources,</b>	<b>\$23,773 76</b>

**VARIOUS COLLECTIONS AND DONATIONS.**

A friend, 1; Miss C. Pierson, 5;	6 00
Albany, N. Y. 4th presb. chh.	137 50
Amenia, N. Y. Smithfield so. mon. con.	22 00
Andes, N. Y., E. Benedict,	3 00
Andover, Ms. La. miss. so. 68; Rev. D. M.	
Mitchell, 10; Mrs. Furbush, 4;	82 00
Angelica, N. Y., E. Ewers,	10 00
Babylon, N. Y. Presb. chh. 33; mon. con.	
7.69; ded. dis. 1.25;	39 44
Balleton Spa, N. Y. Presb. chh. mon. con.	44 22
Beloit, W. T. Cong. chh. special coll.	30 00
Bennington, Vt. 1st cong. chh. (of which	
fr. G. Lyman, which and prev. dona.	
constitute BENJAMIN S. LYMAN, of Troy,	
N. Y. an Hon. Mem. 50; Mrs. G. W. Ly-	
man, 25;) 159; 2d cong. chh. 30.71; an	
indiv. 1;	190 71
Bluehill, Me. Rev. J. Fisher,	2 00
Bridgeton, N. Y. Fem. benev. so.	16 00
Bridgeton, N. J., L. H. B.	10 00
Cambridgeport, Ms. Young la. miss. so. for	
William A. Stearns, Ceylon,	20 00
Camden, Me. Fem. miss. so.	20 00
Campbell, N. Y. Presb. chh. and cong. 10;	
Mrs. M. Hudson, 5;	15 00
Canal, N. Y., W. and G. Laughlin,	2 00
Carlisle, Pa. Presb. chh. 201.69; ded. dis.	
14.12;	187 57
Chatham Village, N. J. Presb. chh.	110 00
Chelsea, Ms. Evan. cong. so. mon. con.	
19.58; Winnisimmet cong. chh. and so.	
mon. con. 10.33;	29 91
Cincinnati, O. 3d presb. chh. sab. sch. for	
hea. chil. in Siam,	25 00
Columbus, N. Y. Chh.	18 00
Cortlandville, N. Y. Young people's miss.	
so. 5; O. Stimson, 10; P. L. 5; chil. of	
mater. asso. 2; coll. 8;	30 00
Dwight, Ark. G. Freeman,	5 00
Eastport, Me. Central cong. chh. and so.	
mon. con. 19; gent. and la. 14;	33 60
East Troy, W. T. Presb. chh.	10 00
Elyria, O. Sab. sch. for Mr. Cook, Sandw.	
Isl. for bibles,	6 50

## Donations.

Fort Gaines, Ala. L. Bliss,	10 00	West Point, N. Y. Mrs. S. B. Ford,	5 00
Fort Tomsen, Ark. Mon. con.	11 25	West Town, N. Y. 1st presb. chh. mon. con.	10 00
Greensport, N. Y. do.	19 00	Wilmington, Del. Susan E. Monro, 90; inf.	
Hartwick, N. Y. Fem. miss. so.	15 00	sub. sch. of Hanover-st. chh. 12; ded.	
Honesdale, Pa. Benef. so. for J. M. S. Perry,		dis. 9;	30 00
Ceylon, 90; ded. dis. 1,25;	18 75	Woodbridge, N. J. Presb. cong. T. Morris,	
Hunter, N. Y. Presb. chh. mon. con.	19 00	10; ded. dis. 3;	7 00
Irondequoit, N. Y., C. K. H.	1 00		
Kingsboro', N. Y., C. and L. H. Mills, to			\$28,396 42
constitute Rev. David Dyer, of Fulton-			
vile, an Hon. Mem. 50; SURVIVUS G.			
HILDBETH, which and prev. dona. con-			
stitute him an Hon. Mem. 30; A. Jud-	172 12		
son, 25; F. Steele, 13; G. J. 6; Mrs. L. S.			
5; D. C. M. S. E. L. B. 5; indiv. 33,12;	25 96		
Lexington, N. C. Presb. chh. 27,69; ded.			
dis. 1,73;			
London, Eng. JOSEPH SYMM, for Madras,			
Madura and Ceylon miss. which and			
prev. dona. constitute him an Hon. Mem.	77 00		
Macias, Me. Mon. con.	25 97		
Malden, N. Y. Presb. chh.	25 00		
Manchester, Mich. 1st presb. chh.	25 00		
Mexico, N. Y. 1st presb. chh. mon. con.	7 00		
Milford, Mich. Miss. so.	10 00		
Milwaukee, Mich. Presb. chh.	21 00		
Monroe, Mich. Presb. chh. mon. con.	20 00		
Morristown, N. J. Mrs. C. B. Arden, to			
constitute JOHN W. POINIER an Hon.	100 00		
Mem.			
Newark, N. J. 2d presb. chh. 244,37;			
young la. 100; 3d. do. gent. asso. 431,62;			
la. asso. 246,39; young people's miss. so.			
to constitute Mrs. AMELIA C. BRINS-	1,113 95		
MADE an Hon. Mem. 106; ded. dis. 14,43;	11 25		
Newark, Del. L. M. Gilbert, 12; dis. 75c.			
Newport, R. I. United cong. chh. mon.	143 77		
con. 65; fem. miss. asso. which consti-	32 46		
tutes Rev. THATCHER THAYER an Hon.	2 50		
Mem. 78,77;	6 14		
Newton, Ms. E. par. mon. con.			
Newtown, Ia. B. Botsford,	55 00		
New Windsor, N. Y. Presb. chh. mon. con.	20 00		
Norfolk, Va. J. D. Johnson, 25; J. T. Soult-	35 94		
er, 25; to constitute Rev. SAMUEL I.	150 00		
CASSELL an Hon. Mem.; Miss M. Wil-	44 59		
son, 5;	5 00		
North Chelmsford, Ms. Fem. benev. so.	15 00		
Northera Liberties, Pa. 1st presb. chh.	30 00		
38,34; ded. dis. 2,40;	26 13		
New Orleans, La. A mem. of the bar, 100;			
J. A. Maybin, 50;	180 00		
Onondaga Hollow, N. Y. Presb. chh. gent.	50 00		
18,56; la. 90,03. mon. con. 6;			
Orange, N. J. Rev. A. Pierson,	504 69		
Osbournville, N. Y., A. Durham friend,	16 00		
Oxford, N. Y. La. of cong. chh.	1 00		
Parsippany, N. J. Cong. 16,13; Rev. J.			
Ford, 10;			
Pawtucket, Ms. Mon. con. 169,15; chil.			
fam. box, 10,85; which constitutes REX-			
MEMBER CARPENTER an Hon. Mem.			
Pennsylvania, A friend,			
Philadelphia, Pa. 1st presb. chh. mon. con.			
101,93; la. asso. 72,50; T. Biddle, 40;			
Rev. E. Phelps, 15; T. R. 10; J. C. D. 10;			
indiv. 15; 5th presb. chh. la. 225; W. P.			
10; youth's miss. so. of Cedar-st. for			
William Ramsey and John S. Cummings,			
Cape Palmas, 40; ded. dis. 34,74;			
Pokegama, O. Coe,			
Pontiac, Mich. Rev. M. N. Niles,			
Poughkeepsie, N. Y. 1st presb. chh.			
to constitute ROBERT WILKINSON an Hon.			
Mem.			
Providence, R. I. For Anthony B. Arnold,			
Ceylon,			
Richland, N. Y. Mrs. G. Holmes,			
Ridgebury, N. Y. Presb. chh.			
Scotchtown, N. Y., E. D. G. Prime,			
Slatersville, R. I. Cong. chh. and so.			
South Bend, Ia. J. L. JERNEGAN, which			
constitutes him an Hon. Mem.			
South Reading, Ms. La. asso.			
St. Louis, Mo. D. Cooke, 10; ded. dis. 1,75;			
Sunbury, Ms. Mrs. Grant,			
Unadilla, Mich. Presb. chh.			
Valatie, N. Y. do.			
Walton, N. Y. Columbia so. fem. benev. so.			

## LEGACIES.

Dancers, Ms. Rev. George Cowles, by	
Rev. J. G. A. Edgell, (prev. rec'd, 187,50;)	9 82
Danville, Vt. Samuel W. Marsh, by U. W.	
Miner, Ex'r,	100 00
Northampton, Ms. Elisher Mather, by Mrs.	
Sarah P. Mather, Ex'r,	50 00
Orford, N. H. Miss Sarah W. Niles, by	
Rev. J. D. Farnsworth, Ex'r, (prev.	
rec'd, 82,35;)	50 45
Plainfield, N. H., B. F. Dorr, by Jesse	
French, Ex'r,	200 00
St. Louis, Mo. John Shackford, by W. M.	
Shackford, Ex'r and Trustee, (prev.	
rec'd, 1,600;) 1,000; less dis. 65;	935 00
	\$1,345 27

Amount of donations and legacies acknowledged in the preceding lists, \$29,741 69. Total from August 1st, to December 31st, \$144,083 98.

## DONATIONS IN CLOTHING, &amp;c.

Augusta, N. Y., A box, fr. la. for Mr.	
Munn, Sandw. Isl.	87 00
Charlemont, Ms. A box, fr. fem. sew. so.	
Chester, Ct. A box, for Mr. Ives, Sandw. Isl.	20 00
Choctaw Nation, A horse, fr. M. Wall, for	
Mr. Kingsbury, Pine Ridge.	
Columbia, Ct. A barrel, for Mr. Wright,	
Choc. miss.	40 00
Corinth, Vt. A box, fr. fem. benev. asso.	
for Mr. Boutwell, Ojibwa miss.	25 0
Cummington, Ms. Socks, fr. la. asso. and	
Mrs. Porter.	
Dalton, Ms. A box, fr. la. benev. so.	
Lynchburg, Va. A package, fr. 2d presb.	
chh. sab. sch. for Mrs. Apthorp, Ceylon,	6 50
Monterville, Ct. A box, fr. la. benev. so. for	
Mrs. Coan's sch. Sandw. Isl.	16 00
New Alstead, N. H., A bundle, fr. so. of ind.	
Newbury, Ms. Park River, A box, fr. fem.	
read. so. for Ind. miss.	20 71
New York City, (via) A barrel; do. for Mrs.	
Benham, Siam; do. for Sandw. Isl. miss.	
Northboro', Ms. A box, fr. Lyman asso.	29 00
Norwich, Ms. Pillow cases and hose, fr.	
A. P. E.	
Pelham, N. H., A bundle, for Indian chil.	
Philadelphia, Pa. Two boxes, fr. W.	
Ramsey, for Mr. Allen, Bombay.	
Plainfield, N. H., A box, fr. Mrs. Mary	
Chase, for Oregon miss.	10 50
Richmond, Va. A box, fr. la. of united	
presb. chh. for Mrs. Lindley, S. Africa,	25 00
Sandy Creek, N. Y., A box, fr. fem. miss.	
so. for Sandw. Isl. miss.	46 00
Spencer, Ms. A box, fr. la.	
Springfield Ms. A box, fr. R. A. Chapman,	
for Mr. Armstrong, Sandw. Isl.	
Westhampton, Ms. Yarn, fr. S. Clark.	
Unknown, A barrel, for Mr. Caswell, Siam.	
Windham Centre, N. Y. A box, fr. la.	
of cong.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.  
Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.